A WONDER IN THREE WORLDS!

A WONDER in three Worlds! What can this mean? What can it possibly be? Are you a sabbath breaker? I hope not: but if you are, you are that wonder!

You are a wonder in heaven! There all are so happy, that they wonder how you can profane that blessed day which is an emblem of heaven, and which the God of heaven has commanded to be kept holy; for they well know, that if you die a sabbath-breaker, where they are, you can never come.

You are a wonder upon earth!! All true christians enjoy such holy pleasures on the Lord's day, that they wonder at you, and mourn over you, as an enemy to God and your own soul, while you profane the sacred day. God is pleased to say, "Ye shall observe my sabbaths." But you say by your actions, "I will not."

You are a wonder in hell!!! Demons and lost souls are so miserable, that they are astonished at you, as being so great an offender against Him who could strike you dead in a moment, and send you to their place of torment.

We read in the word of God, of one in hell, who was so miserable, that he desired his five brethren might be informed of his deplorable condition, in order that they might escape that place of torment. Be no longer such a wonder. Approach that Saviour, who died for our sins, and rose again for our justification, as a penitent sinner: then the angels of God will rejoice with wonder, over "one sinner that repenteth," Luke xv. 7.

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.- No. 1.

THE SABBATH DAY.

Do you spend the sabbath day in visiting and pleasure? Pain, and sorrow, and misery, and agony enough you will feel upon your dying bed, and in the eternal world.

Do you buy and sell on the Lord's day? Every time you buy and sell, you sin; the sellers tempt the buyers, and the buyers tempt the sellers, to live in open defiance of their Maker and their Judge! If he should say to you in the day of judgment, How many sins have you committed in your buying and selling on my holy day, what would you answer him? You would be dumb before him; and fall at his feet as dead! O sabbath-breaker! sabbath-breaker! take warning! take warning!

The Lord's day is one of the best blessings God has bestowed upon us: and those who wilfully profane it are among the worst sinners, and in danger of the worst curses that he can execute.

God has appointed his day on purpose that men may learn the way to heaven,—but a sabbath-breaker is doing what he can to go to hell; and, by his wicked example, encourages others to go there likewise! Many have confessed at the gallows that this sin first led them to that dreadful end. Oh, if you could but see and feel your guilt and danger, you would smite upon your breast, and cry, "God be merciful to me, a sinner!" Oh that such were your earnest humble prayer, "for the Lord is good, and ready to forgive, and plenteous in mercy to them that call upon him," through faith in Christ Jesus. Amen.

Printed by W. Clowes & Sons, Duke-st. Lambeth, sold at 56, Paternoster-row.—No. 2.

ETERNITY!

ONWARDS, onwards,—you are hastening onwards to eternity as fast as time can fly. —Another moment is past, and you are nearer to death and judgment—to heaven or to hell. Have you ever seriously thought of this solemn word ETERNITY;—for ever, and ever? You would consider that person guilty of extreme folly, who, for the pleasures of an hour, would sacrifice the comforts of a life; yet he is wise compared with the individual, who for the pleasures of time, gives up the joys of eternity. The present time is of infinite importance. Do not neglect it. You are now warned—you are now living—mercy is now offered to you, and Jesus Christ, who died on the cross to save sinners, is able to save unto the uttermost all that come unto God by him. He is able to save you. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon," Isa. lv. 6, 7.

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SUNDAY MORNING.

How are you about to spend this day, which is called, by way of distinction, "THE LORD'S DAY?" Are you about to devote it to your own pleasure? Are you forgetting whose day this is, and for what purpose it is given?—O pause. Turn not the day of God into a day of folly and sin. The sabbath is one of the greatest blessings, if improved; but the abuse of it is ruinous to the soul. God will call you to a strict account for your sabbath hours. What reply can you make to your Judge? O consider this; and if you had purposed to spend this holy day in pleasure, receive this friendly caution against conduct so displeasing to Him, and so dangerous to your immortal soul. Retire—search the scriptures—attend the house of God. "Behold the Lamb of God, which taketh away the sin of the world," John i. 29.

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WHAT SHALL I DO TO-MORROW?

READER, this is a common thought on a Saturday night. Did it ever occur to you? The general idea is, Where shall I go to-morrow? What party of pleasure shall I join? How shall I best amuse myself on that day? Let me ask you a question,—How often have you really obtained pleasure in these pursuits and excursions? Have you not often found some trouble, some annoyance which has taken away all your proposed gratifications, so that you have returned home troubled and uncomfortable? Let me ask you another question —What pleasure will these ways of spending the Lord's day give you, when you are on your dying bed? Answer these questions to yourself—but do so truly and faithfully—and if you have not found your usual way of spending the Lord's day quite pleasant, try a different plan; attend the public worship of God, read your Bible, pray to God to direct you to that true wisdom whose "ways are ways of pleasantness, and all her paths are peace." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," Rom. vi. 23.

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THE WAY TO BE HAPPY

Ask those around you, ask yourself, Is real happiness to be found in any of the pleasures and gratifications of this life, which you and they are so eagerly pursuing? Are not we naturally inclined to indulge in dispositions, tempers, and passions, which, when gratified, do not produce satisfaction, but leave behind many a bitter pang of conscience. But this is not all, this is not the most important consideration. Reflect, that those things are not only unsatisfactory, but sinful; and "know thou, that for all these things God will bring thee into judgment," Eccles. xi. 9. Flee then to the Saviour, by him only is there life, peace, and comfort—he will not cast out those who come to him. Pray to the Holy Spirit to sanctify your heart and mind, to teach you the importance of these truths, and to instruct you how you may live with real comfort, and die happy.

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THE WAY TO BE HAPPY

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[illegible] [illegible] when
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READER!

HAVE you not heard of a book called the Bible? There you may find the true way of obtaining happiness,—lasting happiness; a happiness which will never forsake you. There all your inquiries will be answered; there you will learn how to live well, and die happily!

You have not a moment to lose. To-morrow's sun will shine,—but your eyes may not behold its light; this night your soul may be required of you; THEN LOSE NOT A MOMENT. Read your Bible. Read, and you will learn how to flee to the Saviour, to the only refuge;—follow the precepts and instructions of this book, and you shall be blessed, and will be thankful to all eternity that this little paper came into your hand.

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A CAUTION.

My friend, Do you know where you are going? Have you reflected what you are engaged in? Is it an object you will be able to think upon to-morrow with pleasure? Would you pursue it if you were sure you should die to-night? Have you or can you ask God to bless it? If you have not done this, if you cannot do this, then reflect;

For all these things God will bring thee into judgment, Eccles. xi. 9.

Stop, and consider before it is too late—there is yet time, but you know not how short it may be.—O flee to the Saviour for the pardon of your sins—pray that Divine grace may be given to you—entreat the Holy Spirit to convince you of the evil of sin, and its dreadful consequences, and to influence your heart and mind to those things which alone can bring you peace at the last. Read your Bible; all these truths are taught therein.

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THOUGHTS ON ETERNITY.

WHETHER you are old, or whether you are young, whether you are decaying with sickness and infirmity, or whether you are blooming in health and vigour, every moment brings you nearer to eternity. ETERNITY! well weigh that word, and consider how matters stand between God and your soul. You are a sinner by nature, a sinner by practice, guilty, and undone for ever, unless Jesus delivers you, by giving you faith in his precious blood and righteousness. Have you received him? Does his "Spirit dwell in you?" Have you "redemption in his blood, even the forgiveness of your sins?" Has he "clothed you with the robe of his righteousness?" Does his Spirit "bear witness with your spirit, that you are a child of God?" Have you peace with him, and do you "rejoice in hope of the glory that shall be revealed?" If not, cry unto Jesus, it is still the day of grace; he is willing, he is waiting to receive you, "and he is able to save to the uttermost all that come unto God by him." He created you, he shed his blood upon the cross for you, and "he is now exalted a Prince and a Saviour, to give repentance and remission of sins." Ask him for these blessed gifts. Ask him to enable you to lay hold on him by faith, that he may receive you into the arms of his mercy; and then you shall never perish; none can pluck you thence; thus he will present you faultless before the presence of his glory with exceeding joy. Even so, Amen, and Amen.

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WHOSE SERVANT ARE YOU?

If it were asked who supplies us with food and raiment? all who profess and call themselves christians would answer,—"God, by his providence;"—but "his servants ye are to whom ye obey," Rom. vi. 16. God hath commanded, "Remember the sabbath day to keep it holy," Exod. xx. 8. To disobey God is to sin, Gen. iii. 17. To be disobedient in mind is to have a sinful mind, Mark vii. 21—23. To be the "servant of sin" is to be "free from righteousness," Rom. vi. 20. "The wages of sin is death," ver. 23. Did you ever reflect, when you have been doing your own pleasure on God's holy sabbath, upon these words of the Bible, "Will a man rob God? yet ye have robbed me: ye are cursed with a curse," Mal. iii. 8, 9. O sabbath breaker, consider thy ways, escape for thy life, flee from the wrath to come! Who can dwell with everlasting burnings? "Behold the Lamb of God which taketh away the sin of the world;" repent, and believe the Gospel; there is joy in heaven over one sinner that repenteth.—It is a faithful saying, that Christ Jesus came into the world to save sinners—but remember he came to "save his people from their sins," Matt. i. 21. If thou desirest this salvation, thou will heartily seek it, and He will be found of thee, and will be thy Saviour. "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," Matt. vii. 8.

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REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

HAVE you considered what is the meaning of this command? may you pause a moment and reflect. Are you now keeping the sacred hours holy? You may quarrel with the Divine command now, and find many excuses to satisfy yourself, and to quiet conscience; but hear what God says, "Thou hast profaned my sabbaths, and can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it," Ezek. xxiii. 8, 14. You see multitudes who do not cease from "doing their pleasure on God's holy day," Isaiah lviii. 13, and yet no harm happeneth unto them, and "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil," Eccles. viii. 11. How many sabbaths have you passed in idleness, or a more active course of sin? Hear now the message of God in his word to you, "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes," Psa. l. 21. Knowing therefore the terror of the Lord, we persuade men to flee from the wrath to come, to betake themselves to the blessed Saviour of sinners, that he may give them repentance whereby they may forsake sin, and so fill their hearts with a sense of his love, that they may love to do his holy will, and know how blessed is the man that keepeth the sabbath from polluting it. "Thus saith the Lord, Consider your ways," Haggai i. 7.

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THE TRUTH—THE WHOLE TRUTH—AND NOTHING BUT THE TRUTH!

A FALSE OATH, AND THE FALSE-SWEARER'S PRAYER.

WHAT is an oath?—An oath is an appeal to God, as our Witness and Judge, praying him to take notice, when we swear, what we say! It is one of the most solemn acts of worship in which a human being can possibly be engaged with his Maker, concluding with that awful appeal, "So help me God!" When a person swears any thing to be true, which he knows to be false; or, that to be false, which he knows to be true; in either case it is a false oath! Can there be a greater sin?—or any thing more offensive to God, or injurious to society!—What! call upon the God of truth himself to take notice that we are going to tell him a lie! Oh, the very thought is tremendous; what must the act be? Our reputations, property, and lives, may be endangered by false oaths! "Thou shalt not take the name of the Lord, thy God, in vain," &c. "I will be a swift witness against false swearers!" Now let us hear the awful prayer:—"Behold me, O God, with thy word in my hand, deceit in my heart, and a lie upon my lips. Show me no mercy, punish me with eternal misery, execute all thy wrath upon me, fill my body with agonies, and my soul with terrors. Curse me in my going out, and coming in; curse me when I lie down, and when I rise up; curse me while I live, and when I die. Shut me out of heaven, and shut me up in hell; and damn my soul to all eternity!" Most horrible! False-swearer, this is thy hell-taught prayer; and if God, your Witness and Judge, had taken you at your word, your soul would now have been in hell. Reader, art thou a false-swearer? O cry earnestly for mercy, through Jesus Christ:—"O Lord, pardon my iniquity, for it is great. Deal not with me after my sins, neither reward me according to my iniquities: blot out all my transgressions, through the rich atoning blood of Christ; and create in me a clean heart, O God, and renew a right spirit within me."

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THE TRUTH—THE WHOLE TRUTH—AND NOTHING BUT THE TRUTH!

A FALSE OATH, OR THE FALSE SWEARER'S REVENGE.

[illegible]

RICHES.

If riches increase, set not your heart upon them, Ps. lxii. 10.

Labour not to be rich; cease from thine own wisdom: wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven, Prov. xxiii. 4, 5.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, 1 Tim. vi. 17, 18.

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth, Luke xii. 15.

Better is little with the fear of the Lord, than great treasure and trouble therewith, Prov. xv. 16.

Better is an handful with quietness, than both the hands full with travail and vexation of spirit, Eccles. iv. 6.

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, Matt. vi. 33.

Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus, Phil. iv. 5 6, 7.

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RICHES.

If riches increase, set not your heart upon them. Ps. lxii. 10.

[illegible] your own wisdom: [illegible] Isai. [illegible] 7 for riches [illegible] they fly away [illegible] Prov. xxiii. 5.

Charge them that are rich [illegible] that they be not high-minded, [illegible] in uncertain riches, but in the living God, who giveth us richly all things [illegible] willing to distribute, [illegible] 1 Tim. vi. 17.

[illegible] for a man's life consisteth not in the abundance of the things [illegible] Luke xii. 15.

[illegible] than gold, than [illegible] Prov. iii. 14.

[illegible] is an [illegible] both the hands full with travail and vexation of spirit. Eccles. iv. 6.

Seek ye first the [illegible] and his righteousness; [illegible] shall be added unto you. Matt. vi. 33.

Let [illegible] all men. The [illegible] but in every [illegible] with thanks [illegible] much (and [illegible] all multitude [illegible] through [illegible]

THE WORLD.

WHAT is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. xvi. 26.

Set your affection on things above, not on things on the earth, Col. iii. 2.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Matt. vi. 24.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, 1 John ii. 15.

Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God, Rom. xii. 2.

Use this world as not abusing it; for the fashion of this world passeth away, 1 Cor. vii. 31.

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out; and having food and raiment let us be therewith content. But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root o all evil, 1 Tim. vi. 6—10.

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, Gal. vi. 14.

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THE BIBLE.

SEEK *ye out of the Book of the Lord, and* READ. Isa. xxxiv. 16.

What hath the Lord spoken? Jer. xxiii. 35.

The testimony of Jesus is the spirit of prophecy, Rev. xix. 10.

The word of God is true, Ps. cxix. 160; 2 Sam. vii. 28; and it is pure, Prov. xxx. 5.

He will perform His word, Isa. xlvi. 10; lv. 11; xliv. 26; Ezek. xii. 28.

It is said to quicken and give birth to the soul, Ps. xix. 7; cxix. 93; 1 Pet. i. 23; James i. 18.

To break the rock, Jer. xxiii. 29.

Enlighten the eyes, Ps. xix. 8; and restore the soul, Ps. xix. 7

To be the means of faith, Rom. x. 17.

To make wise unto salvation, and to save the soul, 2 Tim. iii. 15; Jas. i. 21.

In every way it is profitable to us, 2 Tim. iii. 16.

It preserves us from sin, Ps. cxix. 11; xvii. 4.

It sanctifies, John xvii. 17.

It cleanses, John xv. 3; Eph. v. 26.

Is the guide and direction of our conduct, Ps. cxix. 105.

The food by which we live and grow, Deut. vii. 3; John vi. 63; 1 Pet. ii. 2.

And the weapons to defeat our enemy, Eph. vi. 17; Ps. cxix. 42; Mat. iv. 10, 11.

By the word we are made fruitful, Deut. xxxii. 2; Isa. lv. 10, 11; 1 Thess. ii. 13; Matt. xiii. 23; Col. i. 5, 6.

It is more to be desired than much fine gold; sweeter also than honey, or the honey-comb, Ps. xix. 10.

It is durable—eternal, Isa. 40. 8; 1 Pet. i. 23; Matt. xxiv. 35.

It is the means to convince the gainsayers, Tit. i. 9.

The brethren are established by it, Acts xx. 32.

The world shall be judged by it, John xii. 48.

It is our comfort in affliction, Ps. cxix. 92; 1 Thess. i. 6.

It rejoices the heart, Jer. xv. 16; Ps. xix. 8; cxix. 162.

Believing it we prosper, 2 Chron. xx. 20.

Loving it we have peace, Ps. cxix. 165.

By the word we are led into fellowship with the Father, and with his Son Jesus Christ, 1 John i. 3.

Hearing it, and keeping it, we prove our discipleship, John xiii. 31.

Are pronounced BLESSED! Luke xi. 28.

And in keeping it there is GREAT REWARD, Ps. xix. 11.

PRAYER, PREVIOUS TO READING THE WORD.

Lord, give me thy Holy Spirit, (Luke xi. 13,) to guide me into all truth, as it is in Christ Jesus, John xvi. 13. Open thou mine eyes that I may behold wondrous things out of thy law, Ps. cxix 18. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart, Ps. cxix. 34. Give me grace to receive with meekness the engrafted word, which is able to save my soul, James i. 21; to make me wise unto salvation, through faith which is in Christ Jesus, 2 Tim. iii. 15. And, as man doth not live by bread alone, but by every word that proceedeth out of thy mouth, Lord, evermore give me this Bread of Life, that I may eat and live for ever, Deut. xxxii. 2; John vi. 34—51. Lord, hear and answer my prayer, for Christ his sake. Amen.

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A MESSAGE FROM GOD UNTO THEE.

God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back, they are altogether become filthy, there is none that doeth good, no, not one, Ps. liii. 2, 3. All have sinned and come short of the glory of God, Rom. iii. 23. Ye have sinned against the Lord, and be sure your sin will find you out, Num. xxxii. 23. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil, Eccl. xii. 14. Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, Acts xvii. 31. Now, therefore, thus saith the Lord of hosts, Consider your ways, Hag. i. 5. Prepare to meet thy God, Amos iv. 12. Seek ye the Lord while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 6, 7. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, 1 Tim. i. 15. The blood of Jesus Christ cleanseth from all sin, 1 John i. 7. And without shedding of blood is no remission, Heb. ix. 22. Believe on the Lord Jesus Christ, and thou shalt be saved, Acts xvi. 31. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved, Acts iv. 12. Verily, verily, I say unto thee, Except a man be born again, (of the Spirit,) he cannot see the kingdom of God; he cannot enter into the kingdom of God; marvel not that I said unto thee, Ye must be born again, John iii. 3, 5, 7. Now if any man have not the Spirit of Christ he is none of his, Rom. viii. 9; and they that are Christ's have crucified the flesh with the affections and lusts, Gal. v. 24. The wicked shall go away into everlasting punishment: but the righteous into life eternal, Matt. xxv. 46.

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A

SECRET TO A SABBATH STROLLER.

You consider yourself a christian, do you not? —"To be sure I am, you say." But, may you not be mistaken? An habitual breaker of the christian sabbath, a christian! Impossible. You do not call the "sabbath a delight, the holy of the Lord honorable," Isa. lviii. 13. Your taking pleasure in mingling with those crowds of sabbath strollers, shows you to be any thing but a friend and follower of the Holy Jesus. There was once a madman who declared solemnly that he was king of England, but nobody believed him; every one pitied him. There was nothing of majesty about him. Christians bear some resemblance to Christ. Like him they hate sin, and love and seek after righteousness; they attend to the institutions and commandments of God. They love to converse of the things of God, which he has revealed to them in the Holy Scriptures. You know, my friend, that you have no such marks of the christian character about you, and this lack discovers a secret to you—That you are not a christian. Unless you be born again, you cannot inherit the kingdom of God; but at the termination of the awful day of judgment you will be for ever banished from the presence of the Lord, and the displays of his glorious power. Pause, and ask what you shall now do to be saved, which is the great question, and the answer to it is, "Believe in the Lord Jesus Christ and thou shalt be saved."

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HAVE YOU LIVED TOO LONG IN SIN?

PETER, an apostle of the Son of God, says, that the time past of our life may suffice us to have lived as heathens do, 1 Pet. iv. 3. Heathens know nothing of the true God, therefore they do not worship him. Sabbath stroller! do you know more of him than the heathen do? Do you know that he is every where present, that he attentively inspects you wherever you are—that he knows all that passes in your heart, and all that you do in your life—that he perfectly hates sin wherever he sees it? If you do know these things, may I ask why you live like heathens, refusing to worship God? How can you venture habitually to violate his express command to keep holy his sabbath. Do you not believe that a time is coming when God will call you before him to give an account of your conduct. How will you answer him? Will conscience then so bring home your guilt that you shall be speechless, unable to offer the smallest apology for your wickedness? You had better, my friend, attend to this weighty concern now—do not lose an hour. But you feel indisposed for it. No wonder, because you are under the dominion of sin; and Satan hath blinded the eyes of your mind, to prevent the glorious gospel of the blessed God entering into it, to show you the preciousness of the Almighty Saviour, who loved sinners, and gave himself to the death, to obtain the forgiveness of sin and eternal life for all who believe in him.

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A QUESTION.

THE Son of God asks, (Matt. xvi. 26.) "What is a man profited if he shall gain the whole world and lose his own soul?" Can you answer the question, my friend? Suppose some mighty king had succeeded in conquering all the countries of the whole earth. Suppose him to enjoy the peaceful possession of all their wealth and grandeur for fifty years; and also that the bustle in which he was constantly kept during that time, left him no leisure to attend to the great interests of the soul, so that at death he perished, and his soul was excluded from the happiness of heaven, and was plunged into the everlasting destruction of hell,—should such a one be considered a gainer or a loser? Is a few years' pleasure in this world, to be preferred to the eternal enjoyment of the bliss of heaven, the love of God, the fellowship of Christ? Could such short-lived pleasures counterbalance everlasting, uninterrupted misery, dwelling in blackness, and darkness, and tempest for ever? Oh, no; wherefore, my friend, be wise in time; neglect not the great salvation, which the Son of God died to obtain, and lives to bestow. Believe and trust in him for the salvation of your soul. Spend your sabbaths in attending the house of your God, in promoting the great interests of your soul, and the welfare of your family, both as to this world and the world to come.

Printed by WILLIAM CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 19.

IS IT GOOD TO BE HERE?

Is it good to be moving along with such a crowd of sabbath ramblers as these roads and fields present? Yes, you say, it is good for health. But is it good for the health of the soul? Is it better for your own mind, and the minds of your family, whom God has intrusted to your care, than if you were soberly leading them to a place of worship, or reading to them the wonderful works of the Lord as related in the scriptures of truth, and uniting with them in prayer to the God of heaven, that you might all escape the wrath of God which shall finally come upon an ungodly world? Remember, "there is a way which seemeth right unto a man, but the end thereof are the ways of death." What will you think of all this waste of precious time, when your heart and flesh fail, and your soul is ready to remove to the judgment-seat of God, to hear its final doom, an irreversible sentence passed upon it? When you hear pronounced, "Give an account of thy stewardship, that thou mayst be no longer steward?" My friend, fear God fear him who can not only kill the body, but who can also cast the soul into hell fire. Christ is the only Saviour —It is a faithful saying, and worthy of all acceptation, that he came into the world to save sinners, even the chief; though your sins be as scarlet, if you believe in Him who died for sinners, they shall be as white as snow; though they be red like crimson, yet then they shall be as wool. Be roused from your sleep in sin, awake to righteousness, and sin no more. Adieu.

Printed by W. Clowes and Sons, Duke-street, Lambeth, sold at 56, Paternoster-row.—No. 20.

STROLLING ON THE SABBATH.

I AM sorry to find you here to-day, my friend. —Why are you sorry for that? Because you are in the way of transgressors of the law of God; this is the Lord's day, which he has commanded us all to keep holy, and you have been heedlessly wandering about with your wife and children, instead of attending to the salvation of your own and their souls. Is this training up your children in the way they should go? Do you think that despising and breaking the sabbath is the way to heaven? Does your wife never try to persuade you to stay at home and read your Bible, and attend the preaching of the gospel? Perhaps you reply, If it be a wet day, she does urge me to keep at home; but if the day be fine, she persuades me to take a stroll into the country.

Well, take my advice—let this be the last ill-spent sabbath in your lives; you live near where a faithful minister preaches. Go, hear what he has to tell about Jesus the Saviour; how he died for sinners, and rose again, that, through faith in him, you may not perish for ever, but obtain everlasting life. At home, read portions of the scriptures, and converse together, in the presence of your children, about the things you read; and with God's blessing you will find yourselves far more happy, than in wandering about in this manner, and be able with the psalmist to say, "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 21.

A SAD SCENE.

WHAT a sad scene is presented to a pious mind in the neighbourhood of large towns, on a fine summer sabbath evening! thousands of persons of all ages and both sexes rushing out of the streets as if the plague were prevailing; not retiring, like Lot, from, but to destruction—they are flying from their Bibles, from their families, and from the preaching of the gospel, to mix with crowds of vain, ignorant, and dissolute characters; with multitudes who have thrown off all the restraints of early instruction, and have not the fear of God before their eyes. Can the sight of inns crowded with tipplers, blasphemers, &c. delight you as you pass along? Can the foolish and wicked remarks, which are constantly assailing your ears from passing ramblers, please you?—if so, your mind is defiled and depraved; and mixing in such scenes will render you more a child of the devil, than you were before. God in his wrath may finally give you up to a reprobate mind, a seared conscience, and leave you to do those things, which shall bring on your everlasting ruin.

That these things may not come upon you, cease now to do evil, and learn to do well—diligently search the scriptures, with humble prayer, for they testify of Jesus the only Saviour: they hold him forth as crucified for sin, as having finished the work of redemption, which Jehovah the Father sent him to accomplish; that whosoever believed in him might not perish, but have everlasting life.

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 22.

WHAT DOEST THOU HERE, ELIJAH?

So said God to his ancient prophet, when he found him where he ought not to have been; and may I be permitted to ask, What doest thou here, my friend, on the evening of the Lord's day, in such a mass of confusion, among such a crowd of sabbath-breakers and idlers? Were not you in your younger years taught to fear God, to hate every wicked way, and entreated to listen to the counsels of God in the scriptures? You cannot plead ignorance of the law of God; you know the fourth commandment of God in the law, to remember the sabbath day to keep it holy. Has God annulled that commandment think you, that I find you here trampling it under your feet? You desire me not to press so hard upon you, because you perhaps have attended worship once to-day, and heard a sermon in the morning. Hearken to a secret. Let me whisper to you, that the sermon did you no good, or I should not have found you here, among these rebels against the authority of the God of heaven. Your love of vanity, and distaste for the things of God, for his truths, for the company of his followers, inclined you to come here. Hasten from this ungodly company, with eagerness flee from the wrath to come. Enter into your chamber, and pray unto your Father who seeth in secret. Look to Jesus Christ the Lamb of God; who, by the sacrifice of himself, taketh away the sins of the world, and will take away yours if you believe on him, and trust in him, and live to his glory.

Printed by W. Clowes & Sons, Duke-st. Lambeth, sold at 56, Paternoster-row.—No. 23.

SUNDAY EVENING.

READER: another sabbath-day is passing from you for ever! and now the shadows of evening are closing around, let me ask you how the sacred hours of this day have been spent? The house of the Lord has been open, and the voice of praise and prayer has ascended with acceptance before the throne of the Most High; but have you attended upon its services, and listened to the "ministry of reconciliation?" Have you esteemed this "sabbath a delight, the holy of the Lord honourable; not doing your own ways, nor finding your own pleasure, nor speaking your own words?" or have you employed its valuable time in the pursuit of business and of sinful pleasure? Have you considered that the privileges connected with this day were of eternal consequence, and that the neglect of them has involved you in deeper guilt? Ah! you will know the value of a single sabbath when laid on a bed of death, and when eternity is opening before you. Think you that the hours spent in the tea-gardens, and public-house, or loitered away at home, or in any other way misimproved, will be reflected on *then* with pleasure?—Some who were alive on the last sabbath, and who probably were as likely to have lived as you, have since that time closed their eyes in death, and gone to their great account. This may be *your* last sabbath: it certainly will be so to thousands,—and why not to you?

Were you certain that to-morrow you would be in eternity, would you have spent this day as you have done? Reflect: improve the few remaining hours of this holy day. Retire to your home, and, with true penitence, confess before God your guilt, and seek his mercy through the "precious blood of the Lord Jesus Christ," which cleanseth from the sin of sabbath-breaking, and from all sin. And if, in the kind providence of God, another Lord's-day be given to you, may the language of your heart be, "How amiable are thy tabernacles, O Lord of hosts! A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness. O Lord of hosts, blessed is the man that trusteth in thee," Psa. lxxxiv.

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.

SUNDAY EVENING.

READER: another sabbath-day is passing from you for ever; and now the shadows of evening are closing around, let me ask you how the sacred hours of this day have been spent? The house of the Lord has been [illegible] of praise and prayer has ascended [illegible] the throne of the Most High; not [illegible] upon us [illegible], and listened to the [illegible] How you esteemed this "[illegible] the Lord honourable; not doing [illegible] pleasure, nor speaking [illegible] valuable time [illegible] serve. Have you [illegible] this day were of eternal [illegible] of them has brought [illegible] know the value of [illegible] death, and when [illegible] hours spent in the [illegible] away at home, [illegible] tlered on the [illegible] last sabbath, and [illegible] you have since [illegible] to their great account [illegible] certainly will be so [illegible]

Were you certain [illegible] would you have spent this day as you [illegible] improve the few remaining hours [illegible] your home, and, with [illegible] your guilt, and seek his [illegible] the Lord Jesus Christ" which [illegible] breaking, and from all sin. And [illegible] God, another Lord's-day be [illegible] your heart be, "How amiable are [illegible], O Lord of hosts! A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness. O Lord of hosts, blessed is the man that trusteth in thee." Psa. lxxxiv.

STOP AND THINK.

STOP, poor sinner, stop and think
Before you further go!
Will you sport upon the brink
Of everlasting woe?

Say, have you an arm like God,
That you his will oppose?
Fear you not that iron rod
With which he breaks his foes?

Though your heart be made of steel,
Your forehead lined with brass,
God at length will make you feel,
He will not let you pass.

Pale-faced death will quickly come
To drag you to his bar;
Then to hear your awful doom
Will fill you with despair.

Turn from all your evil ways
Before that hour arrive;
Death may soon cut short your days,
O sinner! turn and live.

Come to Jesus Christ by faith,
As guilty and undone;
Credit what the Saviour saith,
And trust in him alone.

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.

THE WARNING VOICE.

Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him. For, behold! the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. The Lord will take vengeance on his adversaries; and he reserveth wrath for his enemies. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire. The wicked shall be turned into hell, and all the nations that forget God. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Now consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver.

Sinner! you are warned, but why?—that you may, without delay, flee for refuge to Jesus Christ, the Lamb of God, which taketh away the sin of the world. Believe on the Lord Jesus Christ, and thou shalt be saved.

Printed by William Clowes and Sons, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 28.

TAKE HEED AND BEWARE.

BEWARE of evil company. "Evil communications corrupt good manners.—He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.—My son, if sinners entice thee, consent thou not.—Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away.—Destruction and misery are in their ways, and the way of peace have they not known. There is no fear of God before their eyes.—Wherefore come out from among them, and be separate, and touch not the unclean thing.—Have no fellowship with the unfruitful works of darkness, but rather reprove them."

These admonitions are the dictates of unerring wisdom, and they are addressed to you from motives of pure benevolence, that you may escape that tremendous ruin to which you are hastening every step you take in the paths of sin and folly; for the end of these things is death. Should you be disposed to treat these friendly warnings with levity and contempt; know that in so doing you will but the more effectually stamp your character, and seal your doom. Poverty and shame shall be to him that refuseth instruction, and he that hateth reproof is brutish. And oh remember, he that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy. Forsake then the foolish and live, and go in the way of understanding. Jesus is the way, the truth, and the life. He hath said, Look unto me, and be ye saved; and He is able to save to the uttermost, all that come unto God by him.

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 27.

AN APPEAL TO REASON.

CHRISTIANITY AND DEISM CONTRASTED.

SUPPOSE the deist to be right, and christianity to be a delusion; what then has the deist gained; wherein has he the advantage? Is he *happier* than the christian?—*No.* Is he *more useful* in society?—*No.* Can he meet the sorrows of life with *more fortitude?—No.* Can he look into futurity with *more composure?—No.* His highest bliss arises from the indulgence of base lusts; his conscience is his daily tormentor; his social circle is a wilderness, overgrown with thorns; his life is perfect madness; and of his death it may be said, "he died as a fool dieth."

But the christian is happy in himself, or rather in his Saviour; he is *useful* in his day, and as safe, *at least*, in his death as any of the children of Adam.

Suppose the *deist* to be *wrong*, and *christianity* to be *true*, (and true it will be found,) *then* has not the christian the advantage? Is he not a present and eternal gainer?—*Yes.* He has a constant supply of happiness from above; an unchanging Friend in his Saviour and Redeemer, to whom he may unbosom himself freely; relief at hand amidst all his troubles; a sure foundation for the most solid hope; and a delightful prospect beyond the grave. THE CHRISTIAN HAZARDS NOTHING; HE GAINS ALL THINGS!! The deist hazards, yea, *forfeits all things*, and *gains nothing;* while he lives, he makes himself the tool of the devil, and when he dies, *he looks for annihilation, but finds damnation!!*

"*Who is on the Lord's side?*" Reader, if you would be happy in time, and safe for eternity, you must take the bible for your guide, have God for your Father, Christ for your Redeemer, and the Holy Ghost for your Sanctifier; otherwise you live under condemnation, you will die accursed, and you will PERISH FOR EVER!!

"*Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come,*" 1 Tim. iv. 8.

Printed for the Religious Tract Society, 56, Paternoster row.—6*d.* per 100. No. 28.

A GREAT DEMAND.

It is a general practice among people in trade, to examine their books and settle their accounts, that they may see whether they are going forward or backward. This is all right.

There is, however, a certain Creditor, who has a world of debtors, and an immense demand upon each of them; so that you, my reader, are one of them. Some of these debts have been standing more than threescore years and ten.

Sins, in scripture, are called debts; and it may be said to you, as to one of old, "How much owest thou unto my Lord?" Luke xvi. 5. For sins committed, duties neglected, sabbaths profaned, ordinances undervalued, mercies abused, providences unimproved, warnings slighted, time squandered, goods wasted, talents turned against their rightful owner, and the scriptures, the soul, and the Saviour neglected!! Reader, this is your awful case, if you are not born again, if you are not a real christian. You are overwhelmed with a debt to God, which you can never pay. You are every moment liable to be arrested by death, and cast into that prison from whence you can never be released, till you have paid the uttermost farthing, Matt. v. 25.

Now there is a way, and only one way in which you can be set free from this enormous debt. "God who is rich in mercy," Eph. ii. 4, oh! let all in heaven praise him, and every debtor on earth adore him—"God who is rich in mercy," has provided for us, and presented to us a Surety, for all that will apply to him. For he appeared once in the end of the world to put away sin, by the sacrifice of himself, Heb. ix. 26. To him be glory for ever and ever.

Now if, under a deep sense of your dreadful debt, you really and sincerely wait upon Him, and tell him you have "nothing to pay," and implore him to set you free,—and "if the Son shall make you free, you shall be free indeed," John viii. 36,—he will, sooner or later, let you know that he himself has paid your debt, cancelled the bond, and "blotted out the hand-writing that stood against you;" and in his faithful word, left you as a legacy, a receipt in full of all demands. "I am He that blotteth out thy transgressions for my own sake, and will not remember thy sins," Isa. xliii. 25.

Reader, if after hearing these things, you do not implore him to discharge your debt, it will remain on your own head, and sink you down to the lowest hell,—which, God of his infinite mercy prevent, for our dear Redeemer's sake.—Amen, and Amen.

Printed by W. Clowes and Sons, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 29.

TIME IS SHORT.

READER! have you never considered the truth of this solemn declaration, by the rapidity of your time. Time is progressive, and passes away imperceptibly. TIME is made up of moments, which, when once gone, improved or not, can never be recovered. TIME is given us for the great purpose of seeking *those things which make for our peace and salvation* in the eternal world: —If these things have never yet engaged your serious attention, oh! no longer trifle away your precious time, but improve it by thinking on your latter end. Hitherto you have been spared from year to year, through the protection of your heavenly Father, but you know not how long his providential mercy will be extended towards you. The present moment is all you can call your own. To-day you may be in health, to-morrow in the GRAVE.—Oh! then, come to Christ NOW for salvation.—It is in this world, and not in the next, that you have the opportunity of fleeing from the wrath to come. Jesus is not only able, but willing to receive you, if you come unto him with a contrite heart. He says, "Behold NOW is the accepted time; behold NOW is the day of salvation." Christ does not say that salvation may be obtained TO-MORROW, for your life is uncertain. Therefore, now, REDEEM YOUR TIME; "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Live in the recollection of your mortality, and in all your engagements remember that TIME IS SHORT!

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 26 Paternoster-row.—No. 30.

TIME IS SHORT.

READER! have you never [illegible] the truth of this solemn declaration, by the reality of your time. Time is progressive, and passes away imperceptibly. Time is made up of moments, which, when once gone, [illegible] cannot never be recovered. Time is [illegible] for the great purpose [illegible] for our preparation in the eternal world: —If those things have [illegible] your serious attention, oh! no longer trifle away your precious time, but improve it [illegible] your later end. Hitherto you have [illegible] year to year, through the [illegible] of God's bounteous Providence [illegible] his providential mercy [illegible] The present is [illegible] To-day you may be in [illegible] GRAVE.—Oh! [illegible] vation.—It is [illegible] that you have the opportunity [illegible] the wrath to come. Jesus [illegible] willing to receive you, if you come unto him with a contrite heart. He says, "Behold now is the accepted time; behold now is the day of salvation." Christ does not say that salvation may be obtained to-morrow, but now is the [illegible] Therefore, now, [illegible] "Boast not thyself of to-morrow; [illegible] what a day may bring [illegible] Now is the [illegible] lection of your [illegible] ments remember TIME IS SHORT!

Printed by H. Gowans and S. [illegible]

WHAT MUST I DO TO BE SAVED?

"BELIEVE on the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 31. "Him that cometh to me (saith Christ) I will in no wise cast out," John vi. 37. "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25. You are a sinner—He is the only Saviour.—Oh flee to Him for refuge from the wrath to come. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon," Isaiah lv. 7. Do you feel your sins a burden? Is the remembrance of them grievous unto you?—"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool," Isa i. 18. If you reject the way of salvation through Christ, there is no hope for you at the last day; for "he that believeth not the Son shall not see life; but the wrath of God abideth on him," John iii. 36. Sin must be pardoned, or you are lost for ever.—The blood of Jesus Christ alone can cleanse from all sin, 1 John i. 7. Oh pray from the heart,—"God be merciful to me a sinner;" and remember, for your encouragement that, "Whosoever shall call upon the name of the Lord shall be saved," Rom. x. 13.

Printed by W. Crowes and Sons, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 81.

THE CONTRAST.

THERE cannot be a greater contrast than between a pious and profane youth. A wicked young man is one of the most deplorable sights in the world He is engaged in the service of the devil and the fallen angels; he is the tormentor of his family, and the curse of society. He destroys the prime of his life in his ungodly pursuits, rushes into temptation, is a slave to corruption. He earnestly delights in sin, glories in his shame, and is led captive by the devil at his will. Reader, if this be thy state, how truly affecting is it: saints pray for you, angels pity you, the Saviour weeps over you, and Jehovah himself is concerned for you. "As I live, saith the Lord God, I have no pleasure in the death of the wicked," Ezek. xxxiii. 11. "O that they were wise, that they understood this, that they would consider their latter end," Deut. xxxii. 29. If you seek him he will be found of you; if you forsake him he will cast you off for ever. Young man! you are now warned and admonished; if you are resolved to disregard both, and pursue your guilty pleasures, if you love misery, and are determined to perish, then "rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment," Eccles. xi. 9.

A pious youth is one of the most delightful sights under heaven. He is employed in the work of God and angels; he is remembering his Creator in the days of his youth, and devoting the morning of his life to the Father of his mercies. By divine grace he is enabled to strive against sin, resist Satan, "flee youthful lusts," contend with corruptions, and conquer temptations when exposed to them; he avoids the tempter's path, and overcomes a corrupted and corrupting world. The pious youth is a comfort to his family and friends, and a blessing to society. He is training up for a useful and honourable life, a happy death, and a blessed eternity. His amiable example is worthy of imitation by all around him. In a word, he is the admiration of saints, the joy of angels, and the delight of God himself. The Lord taketh pleasure in them that fear him, and in them that hope in his mercy, Psa. xxxiii. 18. His way is pleasantness and peace in this world; he has hope in his death; and will obtain an incorruptible inheritance when time shall be no more. "Let me die the death of the righteous, and let my last end be like his." Let the wicked man forsake his ways; let him pray for the pardon of his sins, "for the blood of Jesus Christ cleanseth from all sin," 1 John i. 7.

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 32.

THE EFFECTS OF DRUNKENNESS.

DRUNKENNESS expels reason, drowns the memory, distempers the body, defaces beauty, diminishes strength, inflames the blood, causes internal, external, and incurable wounds, is a witch to the senses, a devil to the soul, a thief to the purse, the beggar's companion, the wife's woe, and children's sorrow. It makes a strong man weak, and a wise man a fool. He is worse than a beast, and is a self-murderer, who drinks to others' good health, and robs himself of his own. He is worse than a beast, for no animal will designedly intoxicate itself. By the effects of liquor his evil passions and tempers are freed from restraint; and while in a state of intoxication he commits actions, which when sober he would have shuddered only to have thought of. Many an evil deed has been done, many a MURDER has been committed, when those who did these things were intoxicated! Scarcely an assize passes without some unhappy prisoner attempting to excuse his guilt by the plea that he was under the influence of liquor. This excuse the law allows not, and most justly; for if men voluntarily deprive themselves of their reason, surely they cannot be innocent of whatever evils they commit while in that state. Tremble then, O drunkard! reflect before you put the cup to your lips: remember that you are about to make yourself ready to commit every crime to which an evil nature, no longer checked, can incite you, and that you may awake from this state, guilty of offences against the laws of your country, sufficient to draw down just vengeance upon your head; and, while suffering the punishment of your evil deeds, or reflecting on the harm done, perhaps to your best friend, what consolation can the remembrance of your worse than beastly enjoyment give you? All the crimes on the earth do not destroy so many of the HUMAN RACE, nor alienate so much PROPERTY, as DRUNKENNESS.

Hear what the word of God declares: "Awake, ye drunkards, and weep," Joel i. 5. "Who hath woe? who hath sorrow? who hath contentions? who hath wounds without cause? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine: at the last it biteth like a serpent, and stingeth like an adder," Prov. xxiii. 29—32. "Strong drink shall be bitter to them that drink it," Isa. xxiv. 9. "The works of the flesh are manifest, which are these: uncleanness, murders, drunkenness, revellings, and such like; of the which I tell you, that they which do such things, shall not inherit the kingdom of God," Gal. v. 19. 21. "If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live," Rom. viii. 13. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting," Gal. vi. 7, 8.—Drunkards, there is yet hope for you. God has said in his word, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon," Isa. lv. 7. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief," 1 Tim. i. 15. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life," John iii. 16.

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 33.

HOW OLD ART THOU?

READER! startle not at this inquiry, nor think it of no importance; for be assured it is one which intimately concerns your everlasting welfare. You may have lived in this world thirty, forty, fifty, or even seventy years, and yet, during this long period, have never thought of the world to come, or lived one day to God. We are brought into this state of existence for the great purpose of serving God, and obeying his commands; and therefore, in reality, it can only be said that we begin to live, the moment we experience a change of heart, and live to God. You must now see the necessity of attending to the inquiry, How old art thou? and examine, not merely the number of the days of your years, but whether you have fled from the wrath to come. Oh let me affectionately entreat you, as you value your immortal soul, no longer to be the willing captive of Satan, but come to Christ Jesus as the only hope for guilty sinners. He hath said, "Him that cometh unto me, I will in no wise cast out,"—"Come unto me, all ye that labour, and are heavy laden, and I will give you rest," "Come unto me; hear, and your soul shall live." Come in the spirit of prayer, come without delay, come instantly, for you know not what shall be on the morrow. Christ is waiting to be gracious. Read the sacred scriptures, pray over them; and in humble reliance on Christ as your only Saviour, you will find that peace which the world knoweth not.

Printed by W. CLOWES and SONS, Duke-street, Lambeth, sold at 56, Paternoster-row.—No. 34.

A PROBLEM FOR A SWEARER.

Inq. You appear to be a man of information, and capable of assigning a good reason for what you say or do; permit me to ask for an answer to a certain problem.

S. Sir, I shall be happy to render you any information which is in my power. Will you state your problem?

Inq. The problem is simply this, What inducement has the swearer to take the name of God in vain?—The liar pleads as a motive and inducement, the advance of his temporal interests. The unchaste person pleads, as a motive and excuse, the force of the passions. The robber pleads distress, as his motive and excuse. The murderer pleads the violence of temper. But none of these motives or excuses, insufficient as they are, can be urged by the swearer; yet, what makes the problem more difficult of solution is, that by swearing a man does not strengthen our confidence in his word, but rather weakens it; for I always observe, that a man's word is doubted when he begins to swear. By swearing, he does not prove himself to be a gentleman; all men admit that it is an ungentlemanly practice: nor is there any one advantage to be gained by it.

S. I perceive, sir, the point of your remarks, and thank you for this faithful reproof. I must confess that there is no inducement for the swearer to swear; and I must admit that, as far as the violation of the command of God is concerned, the swearer is equally guilty with the liar, the unchaste, the robber, or the murderer. Nay, even more so, as he not only swears without a motive or inducement, but against strong personal motives and inducements. I trust, sir, I shall be more careful in future.

Reader, what do you think of this problem, can you answer it? Do you think it impertinent, and therefore resolve to throw this paper away, and banish it from your mind? But what will you do, when the Judge, at the last day, shall call upon you to answer for violating his command, and treating lightly his holy name? will you then banish it from your mind? And what, if you cannot; will you then call upon the rocks and mountains to fall on you, that they may hide you from the power of the Judge? Will you attempt to meet the eye of your Judge, and dare to despise his authority? But what, if then it should be sounded in your ears,—"This man often prayed for the damnation of his soul, and now his prayer is answered: bind him, therefore, hand and foot, and cast him into outer darkness, where there is weeping and wailing, and gnashing of teeth." Ah, through eternity you will bitterly curse your folly! Come, then, whilst it is a day of mercy, and repent of all your transgressions, flee to the Saviour, and seek for pardon through his precious blood.

Printed by W. Clowes and Sons, Duke-street, Lambeth; sold at 56, Paternoster-row

THE HIRING DAY;

OR, A WORD FOR THE BEST MASTER.

I SUPPOSE, ——, you are out of place. "I am, sir, and should like to be in one." Well, ——, you would like a good master?—"Yes, sir, and I take it you would like a good servant; one that would work as hard when you can't see him, as when you can." You are right, ——. "Well, master, I wish to be right at all times, in all places, and in all things, both for this world and that which is to come." Well that would be "all right." Come, step aside with me, and we'll see if we can't agree.

I hope my reader is aware that there are two masters in the world, one the best, the other the worst,—God and Satan. The former is the Author of all the good on earth and in heaven. The latter is the author of all the wickedness and misery on earth and in hell. They are both in search of servants. God is so good that he condescends to employ the best means to obtain them, on purpose that they may go to heaven; and the devil is so wicked, that he is using all the worst means to make his servants wicked that they may go to hell. Now, you and I are serving either the one or the other. For "no man can serve two masters," Matt. vi. 24. Who then is your master?—If you are not serving God, you must be serving sin and Satan; and "the wages of sin is death," Rom. vi. 23. But if you wish to change masters, blessed be God this may be done, by the help of the Holy Spirit working in you repentance towards God, and faith in our Lord Jesus Christ, who "hath obtained eternal redemption for us." O then pray for the Holy Spirit! If you did but know how willing, and ready, and able the Redeemer is to save the vilest of the vile, who are willing to be saved by him, and who come unto him, you would, I am sure you would, rather be the servant of God, than the master of the world!

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row

TESTIMONIES RESPECTING THE BIBLE.

Lord Bacon.—" There never was found in any age of the world, either philosopher, or sect, or law, or discipline, which did so highly exalt the public good as the Christian faith."

John Selden (called by Grotius, The glory of England.)—" There is no book upon which we can rest in a dying moment but the Bible."

John Milton, the immortal poet.—" There are no songs comparable to the songs of Zion ; no orations equal to those of the prophets; and no politics like those which the Scriptures teach."

Sir Matthew Hale.—" There is no book like the Bible, for excellent wisdom, learning, and use."

The Honourable Robert Boyle.—" It is a matchless volume; it is impossible we can study it too much, or esteem it too highly."

John Locke.—To a person who asked this profound thinker, which was the shortest and surest way for a young gentleman to attain to the true knowledge of the christian religion, in the full and just extent of it, he replied, " Let him study the holy scriptures, especially the New Testament : therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." At another time he said, " It is all pure, all sincere ; nothing too much, nothing wanting."

Sir William Jones.—The following words were written with his own hand in his Bible :—" I have carefully and regularly perused these holy scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books in whatever language they may have been written."

Reader, oppose these, the deliberate and disinterested opinions of some of the greatest men that ever lived, to the flippant sarcasms of the infidel. Clasp the Bible to your heart—believe its holy truths—obey its sacred commands—regulate your lives by its precepts—and die resting on that Saviour whom the scriptures reveal, as having " brought life and immortality to light through the gospel."

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IMPORTANT INQUIRIES

My friend, what course of life are you pursuing? Will the road in which you are now walking lead to heaven or to hell? Read Matt. vii. 13, 14.

Will the pleasures of sin in this world, be a sufficient compensation for the loss of the soul and heaven for ever?

What shall a man give in exchange for his soul? Matt. xvi. 26.

Going on as you now do, shall you run no risk of being damned?

What shall the end be of them that obey not the gospel of God? 1 Pet. iv. 17.

As life is short and uncertain, should God this day call you to his bar, are you prepared to die?

Since Christ has said, "Except a man be born again, he cannot see the kingdom of God," are you born again?

Do you diligently read the word of God for the purpose of knowing his will, and learning the way to heaven?

Dost thou believe on the Son of God? John ix. 35.

Do you rest your hope of heaven on your own doings, or on the merits of Christ?

What evidence do you give of your faith in Christ? James, ii. 18.

Do you pray to God humbly, sincerely, constantly, and fervently?

Do you heartily repent of every known sin, hate it, and endeavour to avoid it?

Is your will subject to the will of God?

Do you desire holiness as much as you desire happiness? Remember, that "without holiness no man shall see the Lord" Heb. xii. 14.

Do you hate vain thoughts, and shun vain company?

Do you love Christ sincerely, and obey him conscientiously?

Let conscience frame an answer to each inquiry as in the presence of a heart-searching God, before whom you must shortly give an account, for "it is appointed unto men once to die, but after this the judgment."

Printed by W. Clowes and Sons, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 38.

THE WATER OF LIFE.

How necessary and valuable is water, and yet how little is its importance considered! Besides the common waters for which we should be thankful, God has provided us with various medicinal waters. When the sunbreaks through a gloomy cloud, and cheers creation with its illuminating and invigorating beams, it is gratifying to see invalids, of all descriptions, both male and female, high and low, young and old, early in the morning, flocking in great numbers to the healing waters. Certainly they would not thus act were it not in hope, either of preserving or restoring the invaluable blessing of health.

O my beloved reader, how happy, how blessed a thing would it be, if all these persons were half as anxious to drink of the wells of salvation, for the cure of their diseased souls, as they are to drink of the medicinal waters for the recovery of their diseased bodies. But at the wells of salvation they must drink, or else they must die the second death.

Sin has introduced into our never-dying souls, a malady which none but God can cure. Unbelief of God's promises and threatenings, rejection of the gospel, pride, envy, carnality,—in a word, "from the sole of the foot, even unto the head, there is no soundness in it, but wounds and bruises and putrifying sores," Isaiah i. 6; that is, from the noblest faculty of intellect, to the lowest animal appetite, there is no religious health, but a mass of moral impurity, offensive to God, and a symptom of approaching death to the sinner. But, wonder O heavens, and be astonished, O earth! the heavenly Physician, in great compassion to our diseased souls, has been pleased, by the life and death of his only begotten Son, to open a fountain for sin and uncleanness in the blood of the Saviour, and springs of living water in the promises of the gospel, and He invites and even beseeches us to wash and be clean, and to drink of the wells of salvation that we may live for ever. When the Redeemer was on earth, and weary with his journey, he sat down upon a well to rest, and being thirsty as well as weary, he said to a woman at the well, "Give me to drink." He then told her, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldst have asked of HIM, and he would have given thee living water. Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life," John iv. 10. 13, 14; "If any man thirst let him come unto me and drink," John vii. 37. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price," Isa. lv. 1. "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come: and whosoever will, let him take the water of life freely," Rev. xxii. 17. God grant that the reader may "with joy draw water out of the wells of salvation!" Isa. xii. 3.

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SCRIPTURE ADMONITIONS.

The wages of sin is death. Rom. vi. 23.

Prepare to meet thy God. Amos iv. 12.

Whoremongers and adulterers God will judge. Heb. xiii. 4.

Fools make a mock at sin. Prov. xiv. 9.

There is no peace, saith my God, to the wicked. Isa. lvii. 21.

Remember the sabbath-day to keep it holy. Exod. xx. 8.

Remember now thy Creator in the days of thy youth. Eccles. xii. 1.

Awake to righteousness, and sin not, 1 Cor. xv. 34.

Have no fellowship with the unfruitful works of darkness, Eph. v. 11.

Turn ye, turn ye from your evil ways; for why will ye die? Ezek. xxxiii. 11.

Know ye not that drunkards shall not inherit the kingdom of God. 1 Cor. vi. 9, 10.

The wicked shall be turned into hell, Psa. ix. 17.

Behold the Lamb of God which taketh away the sins of the world. John i. 29.

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THE RIGHT WAY.

Most persons, probably, hope to go to heaven when they die, and yet it is awfully true that they know not the way which leads thither. One man is walking in the broad way of sin and iniquity; this cannot lead to heaven, for the word of God assures us that nothing can enter there "which defileth, or worketh abomination, or maketh a lie," Rev. xxi. 27.

Another is walking in the delusive path of self-righteousness; this cannot be the right way, for Christ himself has said, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter the kingdom of heaven," Matt. v. 20.

A third is pursuing the path of formality; vainly supposing that because he is regular at a place of worship, and punctual in the other outward forms of duty, he must be in the right way to heaven; whereas our Lord has solemnly declared, that "Except a man be born again, he cannot see the kingdom of God," John iii. 3.

Amidst the various and delusive paths, which so many are eagerly pursuing to their eternal ruin, how may a poor bewildered sinner know the right way? Listen for a moment while Christ himself, the Amen, the faithful and true Witness, proclaims the delightful truth—"I am the way." This, reader, is the right way; the only true, safe, holy, and approved way of God. This is the way to life eternal, John xvii. 3. Pause then for a moment, and ask yourself in which of those ways you are walking; the broad road of sin and self-delusion, or the narrow path of holiness and peace, which is marked out by the Saviour. If the latter is your way, then the Holy Spirit has enlightened your mind and regenerated your heart. The atonement of the Lord Jesus Christ is the only ground on which you hope for the forgiveness of your sins. The righteousness of Christ, the foundation on which you rest for acceptance and justification; while the holy example of the blessed Redeemer is the constant rule of your life. If, reader, you are walking in this delightful road, if, indeed, Christ is your way, you cannot follow the multitude to do evil; you will not be conformed to the vain fashions and maxims of this present evil world. No! you will take a higher, a holier, a happier walk; nor will you trust to yourself, but be continually leaning upon Him who is the beloved of your soul.

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CHRISTIAN,

REMEMBER THAT THOU HAST TO-DAY

A God to glorify, 1 Cor. vi. 20.
A crucified Saviour to believe in, Acts xvi. 31.
His example to imitate, 1 Pet. ii. 21.
A body to mortify through the Spirit, Rom. viii. 13.
A soul to be saved, Phil. ii. 12, 13.
Repentance to seek and perform, Acts v. 31; Luke xiii. 3.
Passions to subdue, 2 Cor. x. 5; Eph. iv. 31, 32.
Sins to weep over and forsake, Luke vii. 38; Prov. xxviii. 13.
Graces and virtues to implore by earnest prayer, Phil. iv. 6; Mark xi. 24.
Mercies and deliverances to be thankful for, Ps. lvi. 12, 13; Psa. ciii. 1. 4.
Works of charity to perform, Matt. xxv. 40.
A neighbour to edify, Rom. xv. 2.
A world to conquer, 1 John v. 4.
Devils to combat, Eph. vi. 12.
A hell to avoid, Matt. iii. 7.
A paradise to gain, Rev. ii. 7. 10.
Time to husband, Eph. v. 16.
An eternity to meditate on, Col. iii. 2.
To prepare for death, Luke xii. 20.
And to watch for the day of judgment, Mark xiii. 37; 2 Cor. v. 10

And all these must be met and performed,

Not in thine own strength, which is perfect weakness, 2 Cor. xii. 10; Phil. iv. 13, *but in the*

GRACE OF CHRIST

Printed by W. Crowes and Sons, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 42.

THE HOLY SCRIPTURES.

REMEMBER,—it was the Holy Spirit who taught the prophets and apostles to write this book; and if you would understand what they have written, you must be instructed by the same Spirit who taught them.

Did you ever pray for the Spirit's teaching? Begin this new habit without delay. Pray till you love to pray. Read your Bible till you love to read it.

When you read any promise from God, think, What encouragement does this promise give me? and when you read a command from God, ask yourself, Is it my desire to follow this command?

The book of God is full of treasures; aim at possessing them. It is full of warnings; attend to them. It is full of holy examples; follow them. It describes what Christ has done for us—it promises what He will do for us. Acquaint yourself with Him; He will give you peace. There is no help for you but in his precious death—no help for you, but in his converting power.

Turn to Him—He commands you, Ezek. xviii. 30—32.

Turn to Him—He invites you, Joel ii. 12.

Turn to Him—He will bless you, Isa. lv. 7.

UNLESS YOU TURN, YOU PERISH.

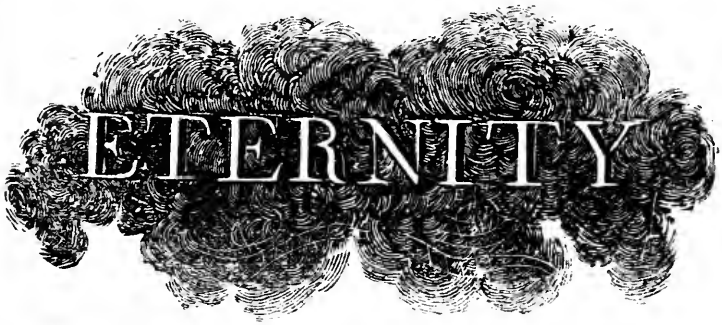
He offers pardon—Believe him, and take it.

He promises holiness—Pray for it, and practise it.

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.

O READER!

SUFFER the realities of that important state into which you must very shortly enter, to exert their full force and influence on your daily conduct, remembering that the next remove or scene of being is



Behold the Lamb of God which taketh away the sin of the world, John i. 29.

God commendeth his love toward us, in that while we were yet sinners, Christ died for us, Rom. v. 8.

Lord, to whom shall we go? Thou hast the words of eternal life, John vi. 68.

Printed for the Religious Tract Society, and sold at the Depository, 56, Paternoster-row.—Price 6*d.* per 100. No. 44.

THE SOUL A PRECIOUS JEWEL.

If a man were to travel through some dangerous wilderness, having but one jewel in all the world, in which his whole property consisted, and should hear some in one place, some in another, crying out under the hands of cruel robbers; oh! in what fear would this traveller go lest he should lose his jewel, and be robbed of his all at once! Why, my friend, thou art the man; this traveller is thyself; this jewel is thy soul; this wilderness is the world. Thou hast to travel through crowds of sinners, legions of devils, and a whole world of temptations. These are the robbers that lie in wait for thy soul; and if their utmost spite can keep thee out of heaven, thou shalt never come there. Oh! what if thy sins committed, or duties neglected, thy pride or worldly-mindedness, thy delays and triflings in religion, should at last betray thy soul into the robbers' hands! Other losses may be repaired; but thy soul being lost, God is lost, Christ is lost, heaven is lost, all is lost for evermore. Secure then the safety of thy jewel, thy precious immortal soul. Turn into the strong hold, Nahum i. 7; the house of defence, Ps. xxxi. 2; the city of refuge, Heb. vi. 18, even Jesus Christ, who saveth to the uttermost all that come unto God by him, Heb. vii. 25; and will preserve them unto his heavenly kingdom, 2 Tim. iv 18.

Printed by W. Clowes and Sons, Duke-street, Lambeth; sold at 56, Paternoster-row.—No 45.

THE SOUL IN DANGER.

In what state is the soul by nature? In a state of death, a state of wrath, Ephes. ii. 1, 3. Friend, bethink thyself where thou art, and whither thou art going. In thy natural, unconverted, unbelieving state, all thy sins are unpardoned, and the wrath of God abideth upon thee, John iii. 36. If you saw a poor wretch hanging over a burning fiery furnace, by nothing but a slender thread, ready to break every moment, would not your heart ache for such a one? Is this your case? If the brittle thread of life should break the next moment, where would you be? Oh, flee for refuge to the hope set before you in the gospel. Escape for thy life; and accept the offer of salvation through faith in the crucified Saviour. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, John iii. 16.

Printed by W. Clowes and Sons, Duke-street, Lambeth; sold at 56, Paternoster-row.—No 46.

ARE YOU

PREPARED TO DIE?

READER,—You are convinced that the time will arrive when you will breathe your last in this world. Should it be to-day, or the next hour, are you ready to appear before God? Oh! stop and think! examine yourself. Are you a humble and obedient follower of the Lord Jesus, seeking to please him in all things? or have you never thought about your soul, and death, and God, and heaven, and hell? spending your days and nights in rioting and drunkenness, in chambering and wantonness? Oh! let these lines admonish and advise you. Are you determined to add sin to sin, and misery to misery? Recollect, whilst this is your conduct, you are walking in the broad road to destruction, "treasuring up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God," Rom. ii. 5. Oh! be wise: be wise to-day! lest at midnight or to-morrow it may be TOO LATE! "Now is the accepted time, now is the day of salvation." If you seek the Lord this hour you may, and will find mercy: if you delay the important work until the next hour, you may then be in hell.

Oh think of a suffering dying Saviour, whose blood alone can save and cleanse your soul. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon," Isa. lv. 7. Fall down at his feet, with the publican's prayer in your heart and on your tongue; "God be merciful to me a sinner!" Luke xviii. 13. Believe in his beloved Son, who gave his life a ransom for sinners. Embrace the glorious gospel of the blessed God; and devote your body, and soul, and property, and time to his service and glory. Then, with a clear prospect of a blessed immortality before your eyes, you will be able to exclaim, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth me the victory through our Lord Jesus Christ," 1 Cor. xv. 55, 57.

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EIGHT REASONS

FOR NOT GOING TO

FAIRS, RACES, AND PLAYS.

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1. *Because I expose myself to evil, and can get no good there.*

Lead us not into temptation, but deliver us from evil, Luke xi. 4.

2. *Because I should employ my time better.*

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, Eph. v. 15.

3. *Because it is throwing my money away.*

Use this world as not abusing it, for the fashion of this world passeth away, 1 Cor. vii. 31.

4. *Because I do not wish to be seen in bad company.*

If sinners entice thee consent thou not, Prov. i. 10.

Enter not into the path of the wicked, and go not in the way of evil men: Avoid it, pass not by it, turn from it, and pass away, Prov. iv. 14, 15.

5. *Because I will not encourage idleness and vice.*

He that biddeth him God speed is partaker of his evil deeds, 2 John ii. 11.

6. *Because I should set a bad example.*

Choose you this day whom you will serve; but as for me and my house, we will serve the Lord, Josh. xxiv. 15.

7. *Because God has forbidden it.*

Abstain from all appearance of evil, 1 Thess. v. 22. Be not conformed to this world, Rom. xii. 2.

8. BECAUSE I MUST SOON DIE.

So teach us to number our days that we may apply our hearts unto wisdom, Psa. xc. 12. It is appointed unto men once to die, but after this the judgment, Heb. ix. 27. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. v. 10. God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16

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BEWARE OF THIEVES AND ROBBERS.

If you go to the fair you are sure to be robbed. "How can you tell that? (you are ready to say,) besides I have nothing to lose, and therefore I can't be robbed." In that, my friend, you are very much mistaken. If you have not a single penny in money, you are in possession of a treasure intrusted to your care, and for which you must hereafter give a strict account, which is of more real value than all the gold and silver in the world. It is time, precious time! This you will certainly lose. Oh, how many hundreds, in a dying hour,—and that hour, remember, must shortly come to you,—would have given all that they were worth, for a small portion of that time which you thus wantonly fling away. If destitute of property, it may be you have a character for sobriety, honesty, and industry, the loss of which would be a serious loss indeed! But this loss has often been incurred by the youth of both sexes, through going to the fair. Many have entered the fair with an unblemished reputation, but before they have quitted those scenes of vanity and folly, they have been robbed of this inestimable jewel; while, through the cunning craftiness of those that lie in wait to deceive unwary youth, they have been drawn into such company, and led to form such connexions, as have issued in the ruin of their health, their reputation, and all their future prospects in life. Say not then that you have nothing to lose. Is time nothing? Is character nothing? And is your precious and immortal soul nothing?—that soul which is of more value than all the world beside; for, "What shall it profit a man, if he gain the whole world, and lose his own soul? or, What shall a man give in exchange for his soul?" Matt. xvi. 26, 27. And shall all these be put to hazard for a few hours' silly amusement? Oh consider your ways, and be wise! Flee from the wrath to come:—Flee unto Jesus the only Saviour, who died on the cross to save sinners. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25.

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PLEADING FOR PARDON.

SHOW pity, Lord; O Lord forgive!
Let a repenting rebel live:
Are not thy mercies large and free?
May not a sinner trust in thee?

My crimes are great, but don't surpass
The power and glory of thy grace.
Great God! thy nature has no bound,
So let thy pardoning love be found.

O wash my soul from every sin,
And make my guilty conscience clean;
Here on my heart the burden lies,
And past offences pain mine eyes.

My lips, with shame, my sins confess
Against thy law, against thy grace;
Lord, should thy judgments grow severe,
I am condemn'd, but thou art clear.

Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And, if my soul were sent to hell,
Thy righteous law approves it well.

Yet, save a trembling sinner, Lord,
Whose hope, still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair.

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CHRIST THE BEST FRIEND.

ONE there is, above all others,
Well deserves the name of Friend;
His is love beyond a brother's,
Costly, free, and knows no end.
They who once his kindness prove,
Find it everlasting love.

Which, of all our friends to save us,
Could, or would, have shed his blood?
But our Jesus died to have us
Reconcil'd in him to God:
This was boundless love indeed;
Jesus is a friend in need.

When he liv'd on earth abased,
Friend of sinners was his name;
Now above all glory raised,
He rejoices in the same:
Still he calls them, brethren, friends,
And to all their wants attends.

Oh, for grace our hearts to soften!
Teach us, Lord, at length to love;
We, alas! forget too often
What a Friend we have above.
But, when home our souls are brought,
We will love thee as we ought.

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CHRIST THE BEST FRIEND.

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Oh, for grace our hearts to soften!
Teach us, Lord, at length, to love:
We, alas! forget too often
What a Friend we have above.
But, when home our souls are brought,
We will love the more we ought.

THE INVITATION.

Come, ye sinners, poor and wretched,
  Weak and wounded, sick and sore,
Jesus ready stands to save you,
  Full of mercy, join'd with power
    He is able,
  He is willing; doubt no more.

O, ye needy, come and welcome,
  God's free bounty glorify;
True belief, and true repentance,
  Every grace that brings us nigh
    Without money,
  Come to Jesus Christ, and buy.

Let not conscience make you linger,
  Nor of fitness fondly dream;
All the fitness He requireth,
  Is to feel your need of him;
    This he gives you,
  'Tis the Spirit's rising beam.

Come, ye weary, heavy laden,
  Lost and ruin'd by the fall;
If you tarry till you're better,
  You will never come at all
    Not the righteous,
  Sinners, Jesus came to call.

View him prostrate in the garden,
  On the ground your Saviour lies,
On the bloody tree behold him;
  Hear him cry, before he dies,
    "It is finish'd!"
  Sinner, will not this suffice?

Lo! the' incarnate God, ascended,
  Pleads the merit of his blood.
Venture on him, venture wholly,
  Let no other trust intrude;
    None but Jesus
  Can do helpless sinners good.

Saints and angels, join'd in concert,
  Sing the praises of the Lamb;
While the blissful seats of heaven
  Sweetly echo with his name—
    Hallelujah!
  Sinners here may sing the same.

Printed by W. Clowes and Sons, Duke-street, Lambeth. sold at 56, Paternoster-row.

SALVATION.

SALVATION! oh the joyful sound!
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears.

Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise by grace divine
To see a heavenly day.

Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.

COME, let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.

"Worthy the Lamb, that died," they cry,
"To be exalted thus;"
"Worthy the Lamb," our lips reply
"For he was slain for us."

Jesus is worthy to receive
Honour and power divine;
And blessings more than we can give,
Be, Lord, for ever thine.

Let all that dwell above the sky,
And air, and earth, and seas,
Conspire to lift thy glories high,
And speak thine endless praise.

The whole creation join in one,
To bless the sacred name
Of Him that sits upon the throne
And to adore the Lamb.

Printed by W. CLOWES and SONS, Duke street, Lambeth. Sold at 56, Paternoster row.

THE REFUGE.

JESUS, lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
Oh! receive my soul at last!

Other refuge have I none,
Hangs my helpless soul on thee,
Leave, oh! leave me not alone,
Still support and comfort me:
All my trust on thee is stay'd,
All my help from thee I bring,
Cover my defenceless head
With the shadow of thy wing.

Thou, O Christ, art all I want,
Boundless love in thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is thy name,
I am all unrighteousness;
Vile and full of sin I am,
Thou art full of truth and grace.

Plenteous grace with thee is found,
Grace to pardon all my sin;
Let the healing streams abound,
Make and keep me pure within:
Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity.

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 55, Paternoster-row.

THE DRUNKARD'S CHARACTER.

(From an old Author.)

Of all the fools on earth by heaven accurst,
The drunkard should be reckon'd with the worst:
No beast that walks the plain, or bird that flies
Does act so base a part, and so unwise;
The slow, the dull, the poor despised ass,
In wisdom does the drunkard far surpass;
It drinks no more, when nature's satisfied,
But leaves the stream along the vale to glide;
But DRUNKARDS, of inferior sense, will drink
Till they can scarcely walk, or talk, or think;
What sin will not a drunkard then commit,
While in this vile intoxicated fit?
Satan can rule him then with easy sway,
And turn him as he pleases in his way;
His health and wealth, his character and time,
Are all destroyed by this atrocious crime.
We censure thieves who into houses creep,
To rob their neighbours whilst they are asleep.
The drunkard does in drink so much delight,
He robs his wife and children of their right,
To purchase poison in the flowing bowl;
Which brings them all to want, and damns at last
his soul!

Stay, sinner, stay, before it is too late,
Reflect with sorrow on thine awful state;
The blood of Christ can cleanse thy sins away,
Oh, seek his mercy—seek without delay.
Then sober live, and let thy future days
Be wholly spent to God thy Saviour's praise.

"Know ye not that drunkards shall not inherit the kingdom of God."
1 *Cor.* vi. 9, 10.

Printed by W. Clowes and Sons, Duke-street, Lambeth; sold at 56, Paternoster-row.

THE FAITHFUL SAYING.

WHOSE "faithful saying" is this? for I have been often deceived. It is the word of the Lord thy God. What reception does it require? It is "worthy of all acceptation," and none can be saved who reject it. What is this "faithful saying," which demands so much regard? "That Christ Jesus came into the world to save sinners."—Alas! I am a sinner, a great sinner; how do I know that there is mercy for me? The apostle adds, "Of whom I am chief." Yes: there is mercy for the chief of sinners with Jesus Christ; believe this "faithful saying" of that God who cannot lie, and thou shalt be saved. If you believe not, you must perish in your sins.

THIS IS A FAITHFUL SAYING, AND WORTHY OF ALL ACCEPTATION, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS; OF WHOM I AM CHIEF, 1 Tim. i. 15.

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 57.

A HUNDRED YEARS HENCE.

It is a common saying with some people, when they are in trouble, "Well, it will be all the same a hundred years hence." They are right so far as relates to the things of this life, but they are wrong as to their never-dying souls. A hundred years hence, and you will be either in happiness or in woe, in heaven or in hell. A hundred years, did I say? it may not be a hundred days, or hours, or minutes! Say, then, are you pursuing only those things that "perish with the using," and the value of which death will entirely destroy? or, are you seeking the salvation of your soul, which will live for ever? You would blame the folly of that man, who for the pleasure of a moment would sacrifice a large estate; but he is wise, compared with the person who gives up eternal happiness for all the pleasures of the world. Pray then for the promised gift of the Holy Spirit, to turn you from these perishing joys, to Christ, who has brought life and immortality to light: believe on Him who died for our sins, and rose again for our justification: seek the Lord while he may be found, call upon him while he is near; then a hundred years hence you shall be with Christ, to abide with him for ever. Oh, my soul, a hundred years hence, or perhaps in a few days, I shall be either in heaven or in hell!

Printed by William Clowes and Sons, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 58.

A GOOD PROFIT.

YES: that is what all men wish to have. With what delight do they view their success and calculate their gains! Reader, I will propose another calculation to you, in which you are deeply interested; it is conveyed in the following important question, put by Christ, who knew the value of the souls for which he died. "What is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. xvi. 26. He may gain money; he may gain some friends; he may gain earthly honours; he may gain fading pleasures, yet

LOSE HIS OWN SOUL.

Balance this account, and see on which side the profit lies. Let eternity be considered in your reckoning, and then ask, whether the vanities of the world are to be preferred to the "durable riches and righteousness" which the Lord Jesus Christ offers to every believer on Him.

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 52.

AN EXCHANGE.

When we make an exchange, we try to obtain something which is more valuable to us than that with which we part. This is very proper. But how many thousands there are who thoughtlessly barter the most valuable of all their possessions, their souls, for comparative trifles! Some barter their souls for the lusts of the flesh, as drunkenness and impurity, others for worldly gain or honour, others for evil company and amusements. But what a foolish exchange do they make! They gain the fancied pleasures of a moment, they lose the joys of eternity; they receive their portion with devils for ever.

Reader, have you made such a bargain? Let me propose to you this question of Christ, "What shall a man give in exchange for his soul?" Matt. xvi. 26. The whole world is but a trifle compared with your immortal soul. O hasten to Christ, who died to save the perishing souls of men. Seek his grace and mercy through faith, and then, should you even have to give up all things for Christ, this would be indeed a profitable exchange.

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REST FOR THE WEARY.

How sweet is rest to the weary! Have you been seeking rest, but finding none? Matt. xii. 43. Be assured that you never can find it in yourselves, or in the world, "for all have sinned," Rom. iii. 23. "And the way of peace they have not known." "There is no peace, saith the Lord, unto the wicked," Isa. xlviii. 22. Do you ask, where then can rest be found? O listen to the words of Jesus Christ: "Come unto me, all ye that labour and are heavy laden, and I will give you rest," Matt. xi. 28. How large, how gracious, is this offer to burdened, trembling sinners! And what kind of rest is this which Christ invites us to receive? "Ye shall find rest unto your souls," ver. 29. This is the rest you need, and which Christ alone can bestow. Accept his offer without delay; you will then find his promise true and delightful to your souls; and then, amidst all the trials of life, you will be enabled to rejoice that "there remaineth a rest to the people of God," Heb. iv. 9.

Printed by William Clowes and Sons, Duke-street, Lambeth; sold at 56, Paternoster-row

REST FOR THE WEARY.

How sweet is rest to the weary! Have you been seeking rest, but finding none? Matt. xii. 43. He assured that you never will find it in yourselves, or in the world. "In all lands shall they have not known." "There is no peace, saith the Lord, unto the wicked." Isa. xlviii. 22. Do you seek, where then can you be found? O listen to the words of Jesus Christ: "Come to me, all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28. How gracious, is the offer! Let every troubled sinner! Let every [illegible] Christ invites each one to come. "Let not your hearts [illegible] your souls." ver. 24. "Take it, take it now, now, and while time remains, for [illegible] he offer without delay; you [illegible] this invitation time and delight [illegible] and then [illegible] all the terms of [illegible] will be [illegible] added to rejoicing, "[illegible] remaining [illegible] the people of God." Heb. iv. 9.

A FRIENDLY HINT.

I AM sure, sir, you would not speak disrespectfully before me of my most intimate friend, yet forgive me if I say that you have thus spoken of my best Friend, my Father, my Saviour, my God, on whom my present happiness and all my hopes for the future entirely depend. Excuse the liberty I take in giving this friendly hint. You know who has said, "Thou shalt not take the name of the Lord thy God in vain;" and who, in order that we might be without excuse for the commission of this wilful sin, has added, "for the Lord will not hold him guiltless that taketh his name in vain," Exod. xx. 7. Besides this, Jesus Christ, who died on the cross to save sinners, and who thus showed the tenderness of his compassion, has also solemnly declared, "That every idle word that men shall speak, they shall give account thereof in the day of judgment," Matt. xii. 36. If we are thus accountable for every idle word, will God overlook profane and irreverent language?

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YET LACKEST THOU ONE THING.

My fellow-traveller to an eternal world, art thou aware of thy lost and ruined condition as a sinner in the sight of a holy God?—Art thou sensible of thy need of an interest in the merits of the Lord Jesus Christ, who is the only Saviour of the world?—Art thou aware of thy need of the teachings of the Holy Spirit?—Art thou impressed with a sense of the worth of thy precious and never-dying soul?—of the value of time?—of the uncertainty of life?—of the certainty of death?—and of the necessity of a new heart and a holy life to fit thee to stand in the presence of God at the last great day? If thou art a stranger to all these things, sad indeed is thy condition, thou lackest that one thing, in which all things relating to thy salvation are included. Yet, though thy case is distressing, it is not desperate, for God has promised the Holy Spirit "to them that ask him," Luke xi. 13. Oh then implore this invaluable gift, and he will guide thee into all truth, he will take of the things of Christ, and show them unto thee. Trifle not, I beseech thee, with this advice, for if thou shouldst die destitute of these blessings, thou wilt be lost for ever!

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A WORD TO THE AGED—TO THE ACTIVE—TO THE YOUNG.

"How old art thou?"—Perhaps you reply, "Threescore and ten years have rolled over my head." Permit me to inquire to what purpose you have lived all these years? Have you ever been convinced that you are a lost and ruined sinner? have you ever seen your need of Christ, and fled to him for refuge? and are you living to his glory? If this is your experience, how great are your present mercies! and yet a little while and you will enter into everlasting rest. But if you are an aged sinner, and destitute of the grace of God, remember it is now your eleventh hour, and unless you flee to Christ for refuge, ere the door of mercy is shut, you will certainly perish.—Perhaps you are in the prime of life, with all the busy cares of this world pressing upon you; forgetting God, and only thinking of present prosperity. O remember "there is but one thing needful," *the salvation of the soul*—that neglected, that lost, then all is lost. May you be wise to choose the better part, which shall never be taken from you.—Perhaps you are young, and in full pursuit of earthly pleasure. O be assured all earthly joys will cheat and deceive you. In Christ alone is real happiness. Give the Saviour your best affections and your youthful days, and you will live blessed and a blessing, and eternal happiness will be your portion.

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THE SAVIOUR'S INVITATION.

"COME unto me, all ye that labour and are heavy laden, and I will give you rest," Matt xi. 28. These are the words of Him who is infinite in power and love; who made all things, and who upholds all things; who, in the days of his flesh, by his word caused the dead to arise; hushed the raging of the sea; fed thousands with a few loaves and fishes; healed the sick, and cleansed the lepers. He it is who now speaks to you, and bids you come to him with all your woes and sorrows, be they ever so trying, ever so bitter. Are you mourning the loss of a dear relative? Go to Jesus Christ in humble prayer, and beseech him to support you under the trial. Are you lamenting the loss of your property? Go to Jesus: he can, by the gift of spiritual blessings, more than make up all your temporal losses. Are you destitute of health? Go to Jesus: he can heal your diseases, and renew your strength like the eagle's, Psalm ciii. 5. Are you weary of yonr sins, and is the remembrance of iniquity a burden to your conscience? In these circumstances you are peculiarly welcome to Jesus; for he "gave his life a ransom for sinners," Matt. xx. 28. "He came to call sinners to repentance," Matt. ix. 13. O go to him with all your burdens, and be assured "he will in no wise cast you out" John vi. 37

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A WORD TO THE SLOTHFUL.

If you would know a sluggard in the things of heaven, compare him with one that is slothful in the things of this world: as—1. He that is slothful is unwilling to set about the work he should follow; so is he that is slothful for heaven. 2. He that is slothful is one that is willing to make delays; so is he that is slothful for heaven. 3. He that is a sluggard will make any small matter an excuse to keep him off from attending to his work; so is it also with him that is slothful for heaven. 4. He that is slothful does his work by halves; and so it is with him that is slothful for heaven: he may almost, but he shall never, without he mend, be altogether a saint. 5. They that are slothful usually let the time in which things are to be done pass away; and thus it is also with them that are slothful for heaven, they miss the seasons of grace. 6. They that are slothful have seldom or never good fruit; so also it will be with the soul sluggard. 7. They that are slothful are chid for the same; so also will Christ deal with those that are not active for him. "Thou wicked and slothful servant, out of thine own mouth will I judge thee;" "Take the unprofitable servant, and cast him into outer darkness; there shall be weeping and gnashing of teeth." 1. What shall I say? Time runs; and will ye be slothful? 2. Much of your lives is past; and will ye be slothful? 3. Your souls are worth a thousand worlds; and will ye be slothful? 4. The day of death and judgment is at the door; and will ye be slothful? 5. The curse of God hangs over your heads; and will ye be slothful? 6. Besides, the devils are earnest, and laborious, and seek by all means, every day, by every sin, to keep you out of heaven, and hinder you of salvation; and will ye be slothful? 7. Your neighbours are diligent for things that will perish; and will you be slothful for things that will endure for ever? 8. Was Christ slothful in the work of your redemption? 9. Are his faithful ministers slothful in tendering this unto you? Are not you slothful in hearing them? 10. And, lastly, if all this will not move, I tell you, God will not be slothful or negligent to condemn you, "whose damnation now of a long time slumbereth not."

Arise, man, be slothful no longer; set foot, heart, and all, in the way of God, and run; the crown is at the end of the race; there stands the kind Forerunner, Jesus, who has prepared heaventy provision to make thy soul welcome, and he will give it thee with a more willing heart than ever thou canst desire it of him.

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THE SWEARER'S PRAYER.

WHAT! a swearer pray! Yes, swearer, whether thou thinkest so or not, each of thine oaths is a prayer,—an appeal to the holy and almighty God.

And what is it, thinkest thou, swearer, that thou dost call for, when the awful imprecations, Damn and Damnation, roll so frequently from thy profane tongue? Tremble, swearer, while I tell thee. Thy prayer contains two parts: THOU PRAYEST, first, that thou mayest be deprived of eternal happiness! Secondly, that thou mayest be plunged into eternal misery!

When thou callest for damnation, dost thou not, in effect, say as follows? "O God! thou hast power to punish me in hell for ever: therefore, let not one of my sins be forgiven! Let every oath that I have sworn, and all the sins that I have committed, rise up in judgment against me, and eternally condemn me! Let me never partake of thy salvation; and let me never enter into the kingdom of heaven!"

This is the first part of thy prayer.—Let us hear the second.

"O God! let me not only be shut out of heaven, but also shut up in hell! May all the members of my body be tortured with inconceivable agony, and all the powers of my soul tormented with horror and despair, inexpressible and eternal! Pour down thy hottest anger; execute all thy wrath and curse upon me; arm and send forth all thy terrors against me; and let thy fierce, thy fiery, thy fearful indignation, rest upon me, and torment me in hell, for ever, and ever, and ever!!!"

SWEARER, THIS IS THY PRAYER!!! Oh dreadful imprecation! Oh horrible, most horrible! Dost thou like thy petition! ART THOU DESIROUS OF ETERNAL TORMENT? If so, swear on—swear hard. The more oaths, the more misery; and, perhaps, the sooner thou mayest be in hell. Swearer, be thankful, oh! be exceedingly thankful, that God has not answered thy tremendous prayer! Never let him hear another oath from thy unhallowed tongue, lest it should be thy last expression upon earth, and thy swearing prayer should be answered in hell. Oh! let thine oaths be turned into supplications! Repent, and turn to Jesus, who died for swearers, as well as for his murderers. And then, oh! then, (though thou mayest have sworn as many oaths as there are "stars in the heavens, and sands upon the sea-shore innumerable,") then thou shalt find, to thy eternal joy, that there is love in his heart, and merit in his blood, sufficient to pardon thy sins, and save thy soul for ever.——Swearer! canst thou ever again blaspheme such a God and Saviour as this? Does not thy conscience cry, God forbid? Even so, Amen.

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ALL IS WELL THAT ENDS WELL.

MANKIND are divided into two classes, the righteous and the wicked; and there is no other class. God thus speaks respecting them in his holy word, "Say ye to the righteous, that it shall be well with him: woe unto the wicked! it shall be ill with him," Isaiah iii. 10, 11. Now, to which class do you belong? Are you one of the righteous? that is, are you holy and humble, loving God, his word, his day, his people, and prayer; and looking for eternal life through the death of the Lord Jesus Christ on the cross? then it shall be well with you in life, in death, and for ever. All will assuredly end well with you. But if you are one of the wicked, who neglect the sabbath, and prayer, and the Bible, and trifle with sin and your soul, it must be ill with you in the present life, for "the way of transgressors is hard," Prov. xiii. 15. "There is no peace, saith the Lord, unto the wicked," Isaiah xlviii. 22. And then, as it regards a future life, all must be ill, "for the wages of sin is death," Rom. vi. 28. "The wicked shall be turned into hell," Psalm ix. 17. Be sure and keep your eye upon the end of your life, and remember that as you live and die, so you will appear in the day of judgment, and be either blessed or miserable for ever. May God give you grace to attend to these truths, and enable you to flee unto Christ, who "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25.

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DO YOU EVER PRAY?

It may be you are astonished at this inquiry, and feel almost offended that it should be supposed you are living without prayer; but pardon me, if I tell you that it is possible to utter many words upon our knees, and yet never pray; for prayer is a pouring out of the soul before God: it is a seeking of him with all the heart, and feeling what Jacob did, when he said, "I will not let thee go, except thou bless me," Genesis xxxii. 26; and be assured unless, by the Holy Spirit's teaching, you are thus in earnest when you bow your knees before God, you do not pray. But, perhaps, you never use even the form of prayer; you rise in the morning, and never bless the God who preserved you; you lie down at night, and never thank him for his tender care over you, nor ask the pardon of your sins through the blood of Christ. You never enter your closet to call upon God, Matt. vi. 6; it may be you have a family, and you never lead them to the family altar to seek their Maker's face and favour. Is this your case? Are you living without prayer? exposed to a thousand dangers, with a soul to be saved, and yet never seeking God for mercy, pardon, protection, peace, and salvation. O remember that a prayerless soul is a Christless soul, and if you die without an interest in Christ, you are lost for ever. But still the voice of mercy is thus addressing you, "Seek ye the Lord while he may be found, call ye upon him while he is near," Isaiah lv. 6.

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THE SLAVE.

ARE you a slave?—Perhaps you are surprised at the question, and feel as the Jews did of old, when they said to our Saviour, "We were never in bondage to any man," John viii. 33. You pity the poor negro, who is subject to hard and cruel bondage in foreign lands, because he is a slave, and you rejoice that you are not in the same condition: but did you ever consider, that if you are in love with sin—if you are a drunkard, a liar, a swearer, unchaste, malicious, or a sabbath-breaker, that you are a slave? that the heavy chains of Satan—that cruel tyrant! that hard master! are upon you; and that, unless these chains are broken off by divine grace, they will drag you down to hell? Oh, then, while you pity the poor slave, who will soon be delivered by death from the cruel bondage of his fellow-men, do not lose sight of your own condition. You are dragging about a heavy chain now, and if you die the slave of sin, you will be "reserved in everlasting chains under darkness unto the judgment of the great day," Jude 6; and then you will hear the final sentence, "Depart from me, ye cursed, into everlasting fire," Matt. xxv. 41. Would you escape from your present slavery, and be indeed free? Then look up to God to give you his Holy Spirit, Luke xi. 13, to lead you to Jesus, who alone can set you free from the power of sin and Satan; and "if the Son shall make you free, ye shall be free indeed," John viii. 36.

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"ONE GLASS MORE."

STAY, mortal, stay! nor heedless thus
  Thy sure destruction seal
Within that cup there lurks a curse,
  Which all who drink shall feel.

Disease and death, for ever nigh,
  Stand ready at the door,
And eager wait to hear the cry
  Of—"GIVE ME ONE GLASS MORE."

Go, view the prisoners' gloomy cells,
  Their sin and mis'ry scan,
Gaze, gaze upon these earthly hells,—
  In drink their woes began.

Of yonder children, bath'd in tears,
  Ask why is mother poor?—
They'll whisper in thy startled ears,
  "'Twas father's—'ONE GLASS MORE.'"—

Stay, mortal, stay; repent; return!
  Reflect upon thy fate!
The poisonous draught for ever spurn,
  Spurn! spurn it,—ere too late!

Oh! fly the horrid alehouse then,
  Nor linger at the door;
Lest thou perchance should'st sip again
  The treach'rous "ONE GLASS MORE."

Trust not to thy deceitful heart,
  The Saviour's grace implore;
Through him from ev'ry sin depart,
  And touch that glass no more.

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WHAT AM I?—WHERE AM I?—WHITHER AM I GOING?

WHAT AM I?—The possessor of a soul that must be happy or miserable for ever.—A sinner against God.—A transgressor from my birth. I have a heart that is deceitful above all things, and desperately wicked, every imagination of which is evil, and that continually. I have a carnal mind, at enmity against God. My understanding is darkened through the ignorance that is in me, because of my unbelief. I am tied and bound with the chain of my sins, and am by nature a child of wrath even as others.

WHERE AM I?—In a world that lieth in wickedness, where Satan, the god of it, blinds the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them. Where men are following divers lusts and pleasures. Hateful, and hating one another. Where they are closing their eyes, stopping their ears, and hardening their hearts, and saying to God, Depart from us. I am walking upon the earth that shall, ere long, be destroyed by fire, with all its works

WHITHER AM I GOING?—With the "haters of God," the despisers of his word, the breakers of his sabbath, in the broad road that leadeth to destruction;—or, am I walking in the narrow way that leadeth to life?——Reflect, this night thy soul may be required of thee. Now flee from the wrath to come to that Saviour who is able to save to the uttermost all that come unto God by Him, and who saith, "Him that cometh unto me I will in no wise cast out." Then you will be going to a better country: to the rest that remaineth for the people of God: where God shall wipe away all tears from your eyes; and where you will join the assembly of the redeemed, who sing praises to Him that loved them, and washed them from their sins in his own blood.—Thither, O reader, may you and I be going.

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COME TO JESUS.

"Come unto me all ye that labour and are heavy laden, and I will give you rest, Matt. xi. 28.

COME, poor sinner, come to Jesus,
Weary, heavy-laden, weak;
None but Jesus Christ can ease us,
Come ye all, his mercy seek.

"Come," it is his invitation;
"Come to me," the Saviour says;
Why, O why, such hesitation,
Gloomy doubts, and base delays?

Thus invited to his favour,
Will you pause, and not draw nigh?
This would be to charge your Saviour
With deceit and cruelty.

Do you fear your own unfitness,
Burdened as you are with sin?
'Tis the Holy Spirit's witness;
Christ invites you;—enter in.

Do your sins, and your distresses,
'Gainst this sacred record plead?
Know that Christ most kindly blesses
Those who feel the most their need.

Hear his words so true and cheering,
Fitted just for the distress'd,
Dwell upon the sound endearing;
Mourner, "I will give you rest."

Stay not pond'ring on your sorrow,
Turn from your own self away;
Dare not linger till to-morrow,
Come to Christ without delay.

He will give—we ne'er can merit,
Perfect peace and heavenly rest;
What a treasure we inherit!
How are contrite sinners blest!

Jesus, with thy word complying,
Firm our faith and hope shall be;
On thy faithfulness relying,
We will cast our souls on Thee.

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.

THE RIGHT USE OF TEMPORAL AND SPIRITUAL BLESSINGS

Of Temporal gifts.

Wish for	Them	cautiously.
Ask		submissively.
Want		contentedly.
Obtain		honestly.
Accept		humbly.
Manage		prudently.
Employ		lawfully.
Impart		liberally.
Esteem		moderately.
Increase		virtuously.
Use		subserviently.
Forego		easily.
Resign		willingly

"Using this world, as not abusing it."—1 Cor. vii. 31.

"What is a man profited if he shall gain the whole world and lose his own soul?"—Matt. xvi. 26.

Of Spiritual gifts.

Prize	Them	inestimably.
Covet		earnestly.
Seek for		diligently.
Ponder		frequently.
Wait for		patiently.
Expect		hopefully.
Receive		joyfully.
Enjoy		thankfully.
Improve		carefully.
Retain		watchfully.
Plead for		zealously.
Hold		dependently.
Grasp		eternally.

"Set your affections on things above."—Coloss. iii. 2.

"Believe on the Lord Jesus Christ and thou shalt be saved."—Acts xvi. 31.

Printed by W. Clowes, Stamford-street, and sold at 56, Paternoster-row.—Price 6*d.* per 100.—No. 74.

HOW LONG HAVE I TO LIVE?

READER! this is a solemn question, which to you may be unwelcome, but to trifle with it, will be to trifle with your best interests. It is true, with respect to the future, that we know not what shall be on the morrow; what is our life? at the longest it is but a hand-breadth. Whether we spend it in ease or in pain, the day will soon come when we must enter into eternity. Consider then the frailty of your life, and do not defer thinking of your death till to-morrow, when you may die to day. May die to day! awful thought! think seriously and frequently of this; for to the bed of death you must surely and shortly come. Remember, at this moment, your time is shorter, and the grave nearer to you, than it was. The pleasures you may have loved—the honours you may have gained—the property you may have amassed—what will they avail you in the hour of death? At that hour your dearest friends must all be left behind, and your employments will then cease for ever. Are you then prepared for this great change? a change which will certainly and perhaps quickly come. If not, oh! I beseech you, as you value the welfare of your immortal soul, return to that God against whom you have rebelled. Humbly confess your numerous sins. Trust in the accepted merits of Christ Jesus, who came into the world to save sinners. Look to Him for all you need, and He has graciously promised "Him that cometh to me, I will in no wise cast out." You live under the richest dispensation of mercy:—"The Spirit says, COME; and the bride says, COME; and let him that hareth say, COME; and whosoever will, let him take the water of life freely." There is hope to all who come; but those who wilfully despise the invitation of the Saviour, exclude themselves from eternal happiness. Consider these things, and may the Lord give you grace to flee from the wrath to come, and enable you to derive everlasting profit from reflecting seriously on this solemn question,—How long have I to live?

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.

THE RACES.

What is to be seen there? The horses whipped and goaded cruelly on to their utmost speed, amidst the oaths and shouts of the multitude; and thousands of people assembled, among whom are some of the worst of the human race, such as drunkards, swearers, gamblers, thieves, and lewd characters. Here the evil passions of human nature are let loose without restraint, and people harden each other in vice. Are the Races suitable pleasures for one who calls himself a "Christian?" You cannot be really a Christian if you love such amusements as these.—No: You are "lovers of pleasures more than lovers of God," 2 Tim. iii. 4. You are going the downward road that leads to perdition. You are trifling away your time and your opportunities, and endangering, ruining your souls. Turn ye, turn ye, why will ye die? Flee from your sins—flee to Christ. He has died for our sins, and risen again for our justification. Turn to him for the pardon of your sins, and the renewal of your mind; and then you will become a Christian indeed, and learn the folly and vanity of the Races.

Printed by W. Clowes and Sons, Duke-street, Lambeth; sold at 56, Paternoster-row.

THE ODDS ARE AGAINST YOU.

You go to the races to see the sport; or because your companions go; or because the amusement makes you forget your cares and troubles: at any rate you wish, and are striving to find happiness. But the odds are against you; for you will never find it there. You risk your time, your money, and your character. And for what? To see horses running at their full speed for a very short time, and then to say, It is all over, and I am none the better, but rather much the worse. The odds are against you! For surely to waste a whole day for such a sight is very foolish. But have you not a soul, and will you stake this for the pleasures of a moment? Will you run into temptation, evil company, and sin, at the races, and give up true happiness, holiness, and heaven? Oh the odds are against you as to this life, and dreadful against you as to eternity! Why will ye die? Turn from these lying vanities. Seek the mercy of Christ while it is called to-day. With Him there is no uncertainty, no risk; for it is "a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," 1 Tim. i. 15.

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HARD TIMES.

THE times are hard—work is scarce—and many people have very little to do, and very little money coming in for their support. And yet they make the times harder to themselves by going to the Races. How often is more money spent in these and similar amusements than is earned in a whole week! and some people are so base as to leave their families destitute, in order to seek these foolish and sinful pleasures. From my heart I pity the distresses of the poor; but I must blame them for wasting their time, health, money, and character, by going to the Races. Solomon says, "He that loveth pleasure shall be a poor man;" and so he will, whatever his income may be; for lust is ever craving, and never satisfied. What can such pleasures do for you even as to this life? They only leave you the more miserable when they have vanished away. What can they do at death? Then they will fill the conscience with dread and anguish. What can they do as to the eternal world? Only conduct the soul to everlasting woe. Flee then now, without delay, from the wrath to come; and lay hold on the sinner's only hope, the Lord Jesus Christ, "the Lamb of God which taketh away the sin of the world."

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HARD TIMES.

GO NOT.

My friend, you are hastening to the Race-course. Have you ever considered whether it is right to go there? or are you only just following the example of others, without thinking at all on the subject? Let me advise you to pause a little. Just ask yourself,—Are the Races worthy of all this bustle, and trouble, and expense? Is it right that I should place myself in the midst of the company of lewd, swearing, gambling people, who flock in such numbers to these scenes? What does the Bible say to such a course and such company? "Enter not into the path of the wicked, and GO NOT in the way of evil men. Avoid it, pass not by it, turn from it, and pass away," Prov. iv 14, 15. "Thou shalt not follow a multitude to do evil," Exod. xxiii. 2. Such company is discreditable to a good character, and injurious to your temporal interests; and oh, how dangerous to your soul! What shall a man give in exchange for his soul? Are the pleasures of the Race-course worth the sacrifice of your soul? Has not Christ died on the cross to save sinners, and to turn their feet from such pleasures as these, and from all sin; and will you despise Him and his commandments—and perish? O, turn from these vanities to Him, and pray that you may be renewed in the spirit of your mind; then such company and such pursuits as are alone worthy of an immortal soul will be your delight.

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SIX CONSIDERATIONS
FOR SUNDAY-SCHOOL TEACHERS

First.—*The soul of each child is immortal.*

When the world and all things in it shall come to an end, the soul of each child in the school will be unspeakably happy or miserable. How important then is your charge! He that winneth souls is wise. Prov. xi. 30.

Second.—*Each child is a sinner.*

And by nature lying under the awful sentence of condemnation. Rom. iii. 23. Psa. xiv. 2, 3. John iii. 19. 2 Cor. v. 19—21. John iii. 36.

Third.—*There is no Saviour but Christ Jesus.*

All other refuges are false and delusive, but his blood cleanseth from all sin; and the blessings of his salvation are offered freely, without money or price, to all who believe in his name. But children naturally know nothing of Christ Jesus; and how shall they believe without an instructor? Acts iv. 10—12. Isa. liii. 2—12. Heb. ix. 28. John iii. 16, 18. Rom. v. 1, 8—10.

Fourth —*The time is short.*

And death is certain. We know not what a day may bring forth; nor are we sure of another opportunity of meeting with the children, to tell them of an eternal world, or to exhort them to flee from the wrath to come. Now, then, is the time to speak of Christ's love to sinners, and to point out his ability and his willingness to save to the uttermost, all who come unto God through him. Isa. xl. 6, 7. Eccles. ix. 10. Psa. xc. 3, 10, 12. Heb. vii. 25.

Fifth.—*Success belongs to God.*

But the use of suitable means belongs to us. And whether a teacher is permitted to see the fruits of his labours in the real conversion of his scholars, or otherwise, his duty is equally the same. It should be sufficient for us to know, that at the time which best pleaseth Him, God will command a blessing. Eccles. xi. 6. Acts i. 7.

Sixth.—*Teachers are answerable to God for the diligent and faithful use of every talent which they possess.*

Matt. xxv. 14—46. Ezek. xxxiii. 2—9

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SIX REASONS

FOR

GOING TO A SUNDAY-SCHOOL.

1. Because I wish to read the Holy Scriptures and to know more of their meaning, and to search out what they say of Jesus Christ, and of eternal life through him.

2. Because God's sacred day should be kept holy, and be spent in attending his house of prayer, worshipping him, and learning his will.

3. Because youth is the best time to gain knowledge, and to seek the mercy of Christ, who says, I love them that love me, and they that seek me early shall find me.

4. Because the teachers wish to do good to the souls of their scholars, and to lead them to Jesus Christ the Lamb of God, which taketh away the sins of the world.

5. Because, though young, I have lived too long in folly and sin, and now is the accepted time, now is the day of salvation.

6. Because I have a soul that will be happy for ever in heaven, or miserable for ever in hell, and I wish to hear of Jesus Christ, who alone can save me from the wrath to come, and bestow upon me everlasting life. He has said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God," Luke xviii. 16.

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TEN REASONS WHY I LOVE TO GO TO MY SUNDAY-SCHOOL.

1. Because I am ignorant and want to be taught.

2. Because I shall get no good by spending the time in idleness and play.

3. Because God has commanded us to keep holy the Sabbath-day.

4. Because by improving the Sabbaths, which God has given to me, I wish to become wise in the days of my youth.

5. Because good boys and good girls love to go there.

6. Because prayer is offered to God there, the word of God is read there, and the praises of God are sung there.

7. Because there my mind is improved, and I learn my duty to God and man.

8. Because my teachers kindly tell me of the love of Christ to the young, and point out the way of salvation through his sufferings and death.

9. Because when I grow old I shall not be able to go, and therefore I ought to improve the present time.

10. Because I wish to go to Heaven when I die, and at the Sunday-school I shall learn the way thither.

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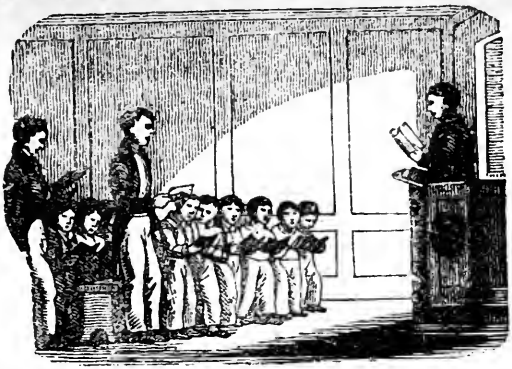

THE CHARACTER OF

GOOD SUNDAY SCHOLARS.

1. THEY wish to read and to understand the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus.

2. They always strive to be in good time at school, that they may join in the opening prayer, and may neither lose their precious sabbath time, nor grieve their kind teachers.

3. They try to be quiet and attentive while at their lessons, knowing that wisdom is the principal thing, and that the fear of the Lord is the beginning of wisdom.

4. They behave well at the house of God, and when they go to and return from that sacred place. They are not forgetful hearers, but doers of the word of God.

5. At morning and evening they pray to Almighty God for the pardon of their sins, through the sufferings and death of the Lord Jesus Christ, and then ask for the Holy Spirit to teach them and to make them holy and good.

6. At home they are dutiful to their parents, affectionate to their brothers and sisters, and kind to all their neighbours.

7. They improve their time in reading and learning good books, and especially they love the Bible and esteem it as better than gold and sweeter than honey.

8. In their work they are not slothful in business but fervent in spirit, serving the Lord.

9. They keep from the company of those who lie, swear, and steal, and they love good people, knowing that he who walketh with the wise shall be wise, but a companion of fools shall fall.

10. They feel themselves to be sinners, they believe on the Lord Jesus Christ to the salvation of their souls, they know that he is the good Shepherd who gave his life for the sheep, that he gathers the lambs with his arms, carries them in his bosom, gives unto them eternal life, and that they shall never perish, neither shall any pluck them out of his hands

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IMPORTANT QUESTIONS.

1. WILL the road in which I am now walking, lead to Heaven or to Hell?

2. Will the *imaginary* advantages of sin here, be a sufficient compensation for the eternal loss of my soul hereafter?

3. Going on as I now do, shall I run no risk of being condemned for ever

4. Have I not committed many sins against God, and thereby provoked his anger?

5. If God should this moment call me to his bar, am I prepared to meet him?

6. Am I born again?

7. Do I rest my hope of heaven on my own doings, or on the merits and mediation of Christ?

8. Do I humbly and diligently read the word of God, for the purpose of knowing his divine will, and learning my way to heaven?

9. Do I believe in the Lord Jesus Christ with all my heart, and are my sins pardoned and washed away by the blood of Christ?

10. What evidence do I give of my faith in Jesus?

11. Do I pray sincerely, fervently, and constantly, with all humility of mind?

12. Do I heartily repent of every known sin, hate it, and endeavour to flee from it?

13. Do I desire holiness as much as I desire happiness?

14. Do I hate vain thoughts, and shun vain company?

15. Is it my desire to be like Jesus in the temper of my mind, and the whole course of my life?

16. Do I love Christ sincerely, and obey him conscientiously?

17. Do I avoid all temptations, and constantly watch and pray against them?

O, my soul! weigh these questions well. Let my conscience dictate the answers.

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No. 84.

IMPORTANT QUESTIONS.

A PRAYER.

THE COMMAND.	THE PROMISE.	THE THREATENING.
"Pray without ceasing. In everything give thanks," 1 Thess. v. 17, 18.	"If ye shall ask any thing in my name, I will do it," John xiv. 14.	"Pour out thy fury upon the families that call not on thy name," Jer. x. 25.

LORD, teach me to pray. Send thy Holy Spirit to take away my heart of stone, and to give me a new heart; that I may feel myself a sinner, and my need of Christ to be my Saviour. Wash away my sins in his precious blood: clothe me in the spotless robe of his righteousness; and, O Lord, sanctify me, by thy blessed Spirit, that I may be enabled to serve thee spiritually on earth, and be fitted for thy presence in glory. O make all sin hateful to me. Deliver me from the temptations of Satan, and an ensnaring world, and teach me to watch and pray against them. As my blessed Saviour left me an example, that I should follow his steps, may I oftentimes ask myself during the day, if thinking, how he would have thought;—if speaking, what he would have said;—or when acting, what he would have done. O teach me to love prayer, and to love to read and obey thy holy word. Bless all my friends with every needful blessing, especially with the saving knowledge of Jesus Christ. I thank thee for the blessings of health, and food, and clothing; but, above all, I desire to bless thee for the gift of a Saviour, whose precious blood cleanseth from all sin, and who ever liveth to make intercession for us. I ask every blessing in the name of our Lord and Saviour Jesus Christ, who has taught us to pray,—Our Father which art in heaven, &c. &c.

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AN ADDRESS

TO

SUNDAY SCHOLARS ON FAIRS.

THE season for the return of the Fair is very near, and then will be seen what benefit those children have derived, who receive instruction in Sunday-schools. My dear children, consider what you learn there. Do you not learn many chapters and texts of Scripture? Do you not learn catechisms? Do you not learn hymns? Do you not learn that you are sinners by nature and practice? Do you not learn that Jesus Christ died on the cross to save sinners? Do you not learn to pray for the teaching of the Holy Spirit? And do you not learn to pray for grace to keep God's commandments? These, and many other good things, you certainly are taught at a Sunday-school from the Bible. Now, the Bible is the Word of God, and it tells us, that among "the works of the flesh are these—drunkenness, revellings, and such like," and that "they which do such things shall not inherit the kingdom of God," Gal. v. 21; and Eph. v. 5. It tells us that the broad way leadeth to destruction, and many there be that go in at the wide gate, Matt. vii. 13. And it exhorts us "not to follow the multitude to do evil," Exodus xxiii. 2. It tells us not to "walk in the counsel of the ungodly, nor to stand in the way of sinners," Psalm i. 1; for "he that walketh with wise men shall be wise, but a companion of fools shall be destroyed," Prov xiii. 20. Now, look into your Bibles, my dear children, and you will see these texts, and many others like them; and you will learn how very different every thing at the Fair, and belonging to it, is from the directions God gives you respecting your conduct. It will do you no good to belong to a Sunday-school, if you do not mind what you are taught in the school. It is of no use to know the will of God, if you take no pains to do it. Be persuaded then, if you value your souls, not to go near the Fair. Beg of your parents not to go. Beg of your relations not to go. How many families suffer all the year on account of the money spent at Fairs! Oh! it is a fearful thing to disobey God; and to seek the company of so many thoughtless, giddy, and openly wicked people. How can you expect to escape the snares Satan lays for your ruin? Let, then, a true friend persuade you to keep quite away from the Fair.

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Price 6d. per 100.

THE HEAVY BURDEN.

GOOD DAY, my friend.—Are you aware that you are now bearing a heavy burden? You are surprised, perhaps, at this question; but permit a stranger, who has a great concern for your welfare, to assure you, that though you may not be conscious of its weight, you are indeed carrying about a burden *so heavy*, that if not removed before you die, it must sink you into the pit of endless misery. To be candid with you, my friend, I speak of the BURDEN OF YOUR SINS. Many have been overwhelmed with this burden, and now "have their part in the lake which burneth with fire and brimstone." But we have the testimony even of some of the most holy men that their sins were a BURDEN to them. Job cried out in anguish, "I have sinned: I am a burden to myself," Job vii. 20. David, who was a man after God's own heart, exclaimed "There is no rest in my bones, because of my sins: for my iniquities are gone over my head, as a heavy burden, they are too heavy for me," Psalm xxxviii. 3, 4. St. Paul cried out,—"O wretched man that I am! who shall deliver me from the body of this death?" Rom. vii. 24; alluding to his sins, which he compared to the BURDEN of a dead body that criminals were compelled to have bound to them, and to carry while in a state of putrefaction.

How is it then, my friend, that *you* can be so easy under the BURDEN of *your* sins?—Be assured that if you go on through life unconscious of their weight, you will find yourself miserably undeceived, when it will be too late to seek for deliverance—in a place where "the worm dieth not, and the fire is not quenched," Mark ix. 44. O my friend! be merciful to your *immortal soul*, while God in mercy permits you to live another day, lest the night of death come on you in the midst of your sins. Pray to God that he would, by the effectual workings of his Holy Spirit, enable you to feel their BURDEN, and to cry out, "God be merciful to me a sinner," Luke xviii. 13. Cast your burden on the Lord Jesus, he invites you; "Come unto me all ye that labour and are heavy laden, and I will give you rest," Matt. xi. 28. "He himself bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed," 1 Peter ii. 24.

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DEATH.

DEATH is a solemn event to all. It is the sad fruit of sin. It often makes the saint tremble. It always plunges the sinner into woe. It separates from all earthly friends. It places the soul before God. It leads to an unalterable state of being. It puts an end to all usefulness in the church. It prevents any further use of the means of grace. When that dread hour comes, the righteous will be righteous still, and the unholy will be unholy still. Oh then how solemn, how important is Death! To this event we are all exposed; none can escape; it may overtake us in a moment, and if we are then lost, we are lost for ever. Now, now only is the time to secure the salvation of the soul.

Reader! are you prepared for this solemn change? Have you fled to Christ, who is the only hope set before you in the gospel? Remember, there is no other way to God; no other name given whereby you must be saved. His blood cleanseth from all sin. If this be neglected or despised, you must perish for ever. May you be awakened to a serious concern about death and eternity, ere it be for ever too late.

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THE GRAVE.

THERE is something very affecting in looking into the cold and silent grave, in seeing our friends laid there, and in witnessing the earth heaped on their remains; especially when we consider, that before long we too must be placed in the same situation. If the grave is appointed for all mankind, is it not our wisdom to be prepared for our last home? But what is to be understood by being prepared for the grave?

It is to be deeply convinced that we are sinners.
It is to feel our need of an interest in Christ.
It is to believe in the Saviour, and to trust in him.
It is to live under the teaching and sanctifying influence of the Holy Spirit.
It is to love holiness, and to hate sin.
It is to love the sabbath, the Bible, and prayer.

If such is our character and experience, then we are ready for the grave, whenever God may be pleased to call us: we may look at our last home with comfort, and say,

> My flesh shall slumber in the ground,
> Till the last trumpet's joyful sound,
> Then burst the grave with sweet surprise,
> And in my Saviour's image rise.

But if not in possession of the above blessings, you may well tremble at the grave; nor should you rest until you have implored God to pardon your sins for the sake of Jesus Christ, and so to prepare you for your latter end.

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HEAVEN.

"I HOPE I shall go to heaven when I die," is a common expression. Reader, on what foundation does your hope rest? What reason have you to expect that you shall go to heaven when you die? "Heaven is a prepared place for a prepared people." Though it is the abode of perfect and everlasting happiness, yet none reach that pure and blissful place but those who have "washed their robes, and made them white in the blood of the Lamb." By nature and practice we are all sinful and defiled; therefore we must be pardoned, and cleansed from our sins, before we can enter into the presence of the holy, holy, holy Lord God Almighty. Those whose hearts are unchanged would not be happy, even were it possible for them to enter heaven; for all the inhabitants and all the employments of that place are holy and spiritual. Unless your hearts are changed by the grace of Christ here, they cannot be fitted for the presence of Christ hereafter. "Except a man be born again, he cannot see the kingdom of God," John iii. 3. Therefore seek now the pardon of your sins through the blood of Christ, and the cleansing of your hearts by the Holy Spirit, for "the time is at hand" when He who is now proclaimed as the Saviour of sinners shall pass his sentence: "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still. And, behold, I come quickly; and my reward is with me, to give every man as his work shall be," Rev. xxii. 11, 12.

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HELL.

WHO does not wish to escape from Hell when he dies? and yet, alas! what multitudes are taking the very means to plunge their souls into that place of endless woe! Hell is a place of torment, prepared for all who live and die in sin; and the only way to escape it is by fleeing to Jesus, and thus escaping "the wrath to come." "Know ye not that the unrighteous shall not inherit the kingdom of God?" 1 Cor. vi. 9. All swearers, drunkards, sabbath-breakers, liars, thieves, unchaste persons, are in the road to hell; and unless they are changed in their hearts and lives before they die, they will sink into endless flames, where there will not be a drop of water to cool their parched tongues. Can you dwell with everlasting burnings? Can you bear to be banished for ever from the presence of God? Can you bear to remember all the mercies you once enjoyed, but which will then be lost for ever? If you dread the thought of such a place and such woe, then hasten to God by earnest prayer, beseeching him to pardon your sins through the blood of Christ, to give you his promised Spirit, to change your heart, to enable you to cast off every sin, and to live entirely to his glory. Oh, delay not, for death may be at hand, and if you are cut off in your sins, you must perish for ever.

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WHY SHOULD I NOT BE SAVED?

I AM a sinner, but "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," 1 Tim. i. 15. I am a great sinner, but Christ "is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25. My sins have been attended by innumerable aggravations, yet the God whom I have offended says, "Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isaiah i. 18. My sins have been so numerous, I cannot reckon them up, but "the blood of Jesus Christ his Son cleanseth us from all sin," 1 John i. 7. While I am so utterly sinful, God is "glorious in holiness," and he "will by no means clear the guilty;" but it is equally true, that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John i. 9. And may I, sinful and vile as I am, be yet saved and made holy? Yes; for Jesus says, "Him that cometh unto me I will in no wise cast out," John vi. 37; and the Scripture declares, that Christ "his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness," 1 Pet. ii. 24.

Why should I not be saved? Thousands, as guilty as I, have believed these gracious declarations, and have obtained pardon and holiness through the blood of the Lamb, and why should not I? "Lord, save, or I perish," Matt. viii. 25. "Lord, I believe; help thou mine unbelief," Mark ix. 24.

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THE SURE FOUNDATION.

READER! you *hope* to go to heaven when you die! so that man hoped for safety who built his house upon the sand, as well as the builder on the rock. Each had a house, but only one of them had a foundation, as our Saviour tells us; "Whosoever cometh to me, and heareth my sayings, and *doeth* them, I will show you to whom he is like: he is like a wise man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a *rock*," Luke vi. 48. Now, are you building on Christ for salvation? Do you hear his voice, and follow him? for "other foundation can no man lay than that is laid, which is Jesus Christ." If not, you are building your house on the sand, against which, when the stream shall beat vehemently, "it will immediately fall, and the ruin of that house will be GREAT." GREAT because it will be ruin without remedy, and that ruin eternal. But you may perhaps feel persuaded that you are going to heaven: but it is impossible, unless you are building on the rock Christ Jesus, the only "sure foundation," "in whom all the building fitly framed together groweth unto an holy temple in the Lord," Ephes. ii. 21. Reader, rest your soul entirely on Christ Jesus, the "chief corner stone, elect, precious;" for "he that believeth on Him shall not be confounded," 1 Peter ii. 6.

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THE GOOD OLD ARGUMENT.

AS I am a rational and immortal creature, born in a Christian land, and of Christian parents, and professing the Christian religion, which is allowed by all to be founded on the Bible, it highly becomes me to give some account, why I believe the Bible to be the Word of God.

I have three great and powerful reasons, which convince me that the Bible must be from God; because its writers performed miracles, uttered prophecies, and taught holy doctrines. Now miracles can only be wrought by divine power, which therefore the writers of the Bible must have professed. Prophecies can only be uttered by Divine foreknowledge, with which therefore the writers of the Bible must have been gifted. Holy doctrines can only proceed from a God of holiness, by whom, therefore, the writers of the Bible must have been instructed. Thus the Bible rests upon the power, the foreknowledge, and the holiness of God, and so proceeds from God himself.

Besides, the Bible must be the invention either of good men or angels, of bad men or devils, or of God. It cannot be the invention either of good men or angels: for they neither would, nor could, make a book which every where says, "Thus saith the Lord," if it were their own invention, thus telling lies all the time they wrote it; it could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, opposes all they approve, and condemns their own souls to all eternity. Therefore, it remains that the Bible is of God, or of Divine Inspiration.

If it be so, how much it becomes thee, reader, to take heed of rejecting or despising this holy Book, to receive it as a message from God to thine own soul, to believe with the heart in that Lord Jesus Christ whom it reveals to thee, and to live according to its divine directions.

Printed for the Religious Tract Society, and sold at 56, Paternoster-row.—Price 6*d.* per 100.

No. 94.

TO BUYERS AND SELLERS ON THE SABBATH DAY.

HAVE you considered, my friend, what you are now doing? that you are breaking one of God's commandments, and profaning his most holy day? Read the last chapter of Nehemiah, and see your sin exposed. How many of your fellow-creatures do you witness every sabbath day borne to their grave! perhaps your neighbours may see you carried the next! Then it will be too late to lament your present sinful conduct. Remember what our blessed Saviour said: "What shall it profit a man, if he gain the whole world and lose his own soul?" Matt. xvi. 26. Oh! could you be persuaded to leave off this sad custom of either buying or selling on the sabbath day, to attend the house of God, to read his holy word, and pray for his Holy Spirit to convince you of sin, and lead you to Jesus Christ the only Saviour of sinners: be assured you would find the benefit of it in this world and that which is to come. You would not be a loser even as to things needful for the body; for Christ has declared, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," Matt. vi. 33. Take the warning this little tract would give you, and flee by faith to the Lord Jesus Christ, as the only refuge for guilty sinners.

Printed by WILLIAM CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.

TO BUYERS AND SELLERS ON THE SABBATH DAY.

HAVE you considered, or think, what you are now doing? that you are breaking one of God's commandments, and profaning his holy day? Read the fourth chapter of Isaiah, and see your sin exposed. How many of your fellow creatures do you [illegible] day from home to their [illegible] houses may see you [illegible] (?) be ashamed to [illegible] your [illegible] remember what [illegible] shall it profit [illegible] and lose his own [illegible] equal you [illegible] person of other [illegible] day, in [illegible] body wood [illegible] where you [illegible] only [illegible] find the [illegible] is to [illegible] things [illegible] declared [illegible] the [illegible] in [illegible] this time [illegible] to the [illegible] [illegible] signs

TURN OR DIE.

IF you will believe God, believe this: there is but one of these two for every wicked man, either conversion or condemnation. Either turning by faith to Christ as your Saviour, or being condemned by him as your Judge. The wicked will hardly be persuaded either of the truth or justice of this. No wonder if the guilty quarrel with the law. Few men are inclined to believe that, which they would not have to be true; and fewer would have that to be true, which they apprehend to be against them. But it is not quarrelling with the law, or with the judge, that will save the malefactor. Believing and regarding the law might have prevented his death; but denying and accusing it will but hasten it. Therefore, as you love your soul, instead of quarrelling with God, and with his word, bow to it immediately, and use it for your good. For this is the undoubted truth of God; you must either be converted or condemned; there is no other way, but to *turn* or *die*, because God says by the prophet, "Turn ye, turn ye, from your evil ways; for why will ye die?"—(Ezek. xxxiii. 11.) Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.—(John iii. 3.) "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled unto God; for, he has made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."—2 Cor. v. 20.

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READ, AND CONSIDER!

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a Teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world, but that the world through him might be saved.

He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him. John iii. 1—8, 14—20, 34—36.

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THE JUDGMENT.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal, Matt. xxv. 31—46.

THE WAY OF SALVATION.

By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 8—10.

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THE MERCIES OF GOD.

Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed.

The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For, as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame, he remembereth that we are dust As for man, his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone; and the place thereof shall know it no more But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Ps. ciii. 1—6; 8—17.

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Rom. v. 8.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16

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THE MERCIES OF GOD.

Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is [illegible] high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him.

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God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.

PARDON AND PURIFICATION.

HAVE mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions. Wash me throughly from mine iniquity, and cleanse me from my sin: for I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest.

Behold I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts, and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

Deliver me from blood guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall show forth thy praise: for thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise, Psa. li. 1—17.

If we walk in the light, as he *(God)* is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us, 1 John i. 7—10.

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PARDON AND PURIFICATION.

Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin: for I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest.

Behold I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts, and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

Deliver me from blood guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall show forth thy praise. For thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. Psa. li. 1—17.

If we walk in the light, as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. 1 John i. 7—10.

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WHO ARE BLESSED?

BLESSED are the poor in spirit. for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the Children of God.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake: rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Mat. v. 3—12.

Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. Psalm lxxxix. 15.

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law. Ps. xciv. 12.

Blessed is he whosoever shall not be offended in me. Luke vii. 23.

Blessed are they that hear the word of God, and keep it. Luke xi. 28.

Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Rom. iv. 7, 8.

The blood of Jesus Christ, his Son, cleanseth us from all sin. John i. 7.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev. xxii. 14.

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THE SOUL'S ETERNAL STATE!

"*Where their worm dieth not, and the fire is not quenched.*"
Mark ix. 46.

COME, O my soul, thy certain ruin trace,
If thou neglect the Saviour's offer'd grace.
Infinite years in torments must I spend,
Which never, never, never have an end?
Yes! I must dwell in torturing despair
As many years as atoms in the air:
When these are spent, as many thousands more
As grains of sand upon the ocean shore:
When these are fled, as many yet behind
As forest leaves when shaken with the wind:
When these are gone, as many to ensue
As blades of grass, and drops of morning dew:
When these expire, as many millions more
As moments in the millions past before:
When all these doleful years are spent in pain,
And multiplied by myriads again,
Till numbers drown the thought, could I suppose,
That then my wretched years were at a close,
This would afford a hope—But I have none,
To all eternity I am undone.

Friend, is the question on thy heart engrav'd,
"What shall I do to be for ever sav'd?"
Believe in Jesus, is the sole reply,
Believe in Him, and thou shalt never die:
His precious blood gives pardon, life, and peace;
Freedom from guilt, and joys that never cease.

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THE SOUL'S ETERNAL STATE.

"There shall be no more death, neither shall there be any more pain."
Mark ix. 27.

Come, O my soul, thy eternal state [illegible]
If thou neglect the Saviour's offered grace,
Infinite years in torment must I spend,
Which never, never, never ends at all!
Yes! I must dwell in unending despair
As many years as atoms in the air:
When these are spent, as many ages more
As grains of sand upon the ocean's shore:
When these are dead, as many [illegible]
As forest leaves when shaken by the wind:
When these are gone, as many [illegible]
As blades of grass, and drops of morning dew:
When these expire, as many millions [illegible]
As moments in the millions past before:
When all these doleful years are spent [illegible]
And multiplied by myriads again,
Till numbers drown the thought, could I suppose,
That then my wretched pains were at a close;
This would afford a hope—But I [illegible]
To all eternity I am undone.

Friend, is the question on thy heart engraved,
"What shall I do to be saved?"
Believe in Jesus, let this [illegible]
Believe in Him, and the [illegible] die:
His precious blood gives pardon, joy and peace;
Freedom from guilt, and love that never [illegible]

ETERNAL HAPPINESS OR WOE.

SINNERS, remember you must die! Be always ready; for death will come when you least think of it, and the moment of your death will decide that of your everlasting happiness or misery! Consider—meditate—think seriously of that awful word, ETERNITY! Oh Eternity! thou alone art worthy of our thoughts and of our cares! Yet thou alone art forgotten and neglected by the greatest part of mankind. Oh, unfathomable and incomprehensible Eternity! As many millions of ages as there are atoms in this vast universe are nothing compared with Eternity! After centuries have passed away, Eternity remains entire! Eternity alone never passes away! The happy state of the righteous, who will reign for ever with God in the blessed abodes of paradise; the awful condition of the damned, who will be tormented for ever with devils in the devouring flames of hell, these two Eternities will never pass away. You must abide in one or the other of them. As long as God is God, (and that will be for ever,) you will glorify, either his mercy in heaven, or his justice in that lake of fire and brimstone, where nothing will be heard but weeping, and wailing, and gnashing of teeth. What madness, to lose God, to lose a happy Eternity, for the sake of indulging in disgraceful and short-lived pleasures! What wondrous stupidity to be insensible to this loss! Woe be to him who will only become sensible of the importance of this loss when he *feels* it, and in that place where it will be irretrievable. Watch then.—Pray without ceasing. Never forget the four ends of all things—DEATH, which is the gate of Eternity—JUDGMENT, that will decide which Eternity will be your portion—HELL, which is the abode of a miserable Eternity—HEAVEN, which is the abode of a happy Eternity. Labour then with fear and trembling at the grand concern of your existence, to secure a happy Eternity. The fashion of this world passeth away, death approaches, Eternity awaits you. Happy for you, if, in preference to every other thing, you think of Eternity—suffer for Eternity—and strive for Eternity—that you may reign for ever in a happy Eternity! Sinner, return to God. If the blood of Jesus Christ had not arrested the avenging arm of Justice, where would you have been? One single sin is sufficient to cause you to perish everlastingly. Hasten then to that merciful Saviour, and implore his grace to enable you to repent. The past is no more—the future is not in your own power—and the present is but a moment which is given you, wherein to serve God and to gain Eternity! Reflect upon these words—a God—a Moment—an Eternity! A God who sees you—a Moment which is passing away from you—an Eternity which awaits you. A God whom you serve so ill—a Moment which you employ to so little purpose—an Eternity which you risk so rashly!

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ETERNAL HAPPINESS OR WOE.

PROMISES;

TO BE PASTED AT THE BEGINNING OF A BIBLE.

Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature. 2 Pet. i. 4.

DIVINE TEACHING.

Isa. xxix. 18. "The eyes of the blind shall see out of obscurity."

Jer. xxxi. 34. "They shall all know me, from the least of them unto the greatest of them, saith the Lord."

John xiv. 26. "The Holy Ghost shall teach you all things."

Isa. lviii. 11. "The Lord shall guide thee continually."

PARDON.

Isa. xliii. 25. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Isa. i 18. "Though your sins be as scarlet, they shall be as white as snow."

1 Pet. ii. 24. "Who his ownself bare our sins in his own body on the tree."

1 John i. 7. "The blood of Jesus Christ, his Son, cleanseth us from all sin."

JUSTIFICATION.

Rom. viii. 33, 34. "It is God that justifieth."

Rom. iii. 24. "Justified freely by his grace."

Isa. xlv. 24. "In the Lord have I righteousness."

2 Cor. v. 21. "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

SANCTIFICATION.

Ezek. xi. 19. "I will put a new spirit within you."

Tit. ii. 14. "Christ gave himself for us, that he might redeem us from all iniquity."

Heb. viii. 10. "I will put my laws into their mind, and write them in their hearts."

1 Thess. v. 23. "The very God of peace sanctify your whole spirit, and soul, and body."

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PROMISES:

TO BE PASTED AT THE END OF A BIBLE.

TEMPORAL BLESSINGS.

1 Tim. iv. 8. "Godliness is profitable for all things, having the promise of the life that now is."

Psal. xxxvii. 3. "Trust in the Lord and do good—and verily thou shalt be fed."

Matt. vi. 33. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

1 Tim. vi. 17 "Who giveth us richly all things to enjoy."

TEMPTATION.

2 Cor. xii. 9. "My grace is sufficient for thee."

Rom. vi. 14. "Sin shall not have dominion over you."

James iv. 7. "Resist the devil, and he will flee from you."

Rev. iii. 10. "I will keep thee from the hour of temptation."

AFFLICTION.

Job v. 17. "Behold! happy is the man whom God correcteth."

Lam. iii. 32. "Though he cause grief, yet will he have compassion."

Psal. l. 15. "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me."

Rev. iii. 19. "As many as I love, I rebuke and chasten."

DEATH.

1 Cor. xv. 55—57. "God giveth us the victory, through our Lord Jesus Christ."

2 Cor. v. 1. "If our earthly house of this tabernacle were dissolved, we have a building of God."

John iii. 15. "Whosoever believeth in him (Christ) shall not perish but have everlasting life."

Psal. xxiii. 4. "Though I walk through the valley of the shadow of death, I will fear no evil."

CONCLUSION.

Heb. vi. 17. "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath."

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PROMISES:

TO BE PASSED AT THE END OF A BIBLE.

TEMPORAL BLESSINGS.

1 Tim. iv. 8. "Godliness is profitable unto all things, having the promise of the life that now is."

Psal. xxxvii. 3. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Matt. vi. 33. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

1 Tim. vi. 17. "Who giveth us richly all things to enjoy."

TEMPORAL LIFE.

2 Cor. xii. 9. "My grace is sufficient for you."

Rom. vi. 14. "Sin shall not have dominion over you."

James iv. 7. "Resist the devil, and he will flee from you."

Rev. iii. 10. "I will keep thee from the hour of temptation."

AFFLICTION.

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Psal. xxiii. 4. "Though I walk through the valley of the shadow of death, I will fear no evil."

CONSOLATION.

Heb. xi. 17. "Abraham, when he was tried, offered up Isaac: and the holy patriarch, who had received the promises, offered up his only begotten son."

PRAYERS,

IN THE EXACT WORDS OF SCRIPTURE.

Morning Prayer.

My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up. I laid me down and slept; I awaked, for the Lord sustained me. Cause me to hear thy loving-kindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee. Hold up my goings in thy paths, that my footsteps slip not. Order my steps in thy word, and let not any iniquity have dominion over me.

I have sinned; what shall I do unto thee, O thou Preserver of men? O God, thou knowest my foolishness, and my sins are not hid from thee. If I regard iniquity in my heart, the Lord will not hear me. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord. God be merciful to me a sinner. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. To God only wise be glory, through Jesus Christ, for ever. Amen.

Evening Prayer.

O God of our salvation, thou makest the outgoings of the morning and evening to rejoice. The sun knoweth his going down. Thou makest darkness, and it is night: man goeth forth unto his work, and to his labour until the evening. Behold, He that keepeth Israel shall neither slumber nor sleep. Thou compassest my path and my lying down, and art acquainted with all my ways. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee. Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.

Hide thy face from my sins; and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; take not thy Holy Spirit from me. Keep me as the apple of the eye: hide me under the shadow of thy wings. My mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night-watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen.

Grace before or after Meat.

Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation.

On entering or leaving the House of God.

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.

Religious Tract Society; 56, Paternoster-row. 6d. per 100. No. 108.

THOUGHTS IN AFFLICTION.

Eccl. vii. 14. Mic. vi 9.

Did not infinite Wisdom and Mercy appoint this? Heb. xii. 9. Dan. iv. 35. Ps. xxv. 10. cxv. 3. Rev. iii. 19.
Shall a sinful worm complain? Lam. iii. 39. Job xxxiv. 31, 32.
Let me search out the cause. Lam. iii. 33, 40. Hag. i. 7. Job x. 2.
Then justify God. Ps. li. 4. Neh. ix. 33. Dan. ix. 7, 8.
— admire his forbearance. Lam. iii. 22. Ps. ciii. 10. Dan. ix. 9.
— and come as a poor sinner, to the Cross. 1 John i. 8—10. ii. 1, 2.

How much more did Jesus endure for me! Heb. xii. 3, 4. Is. liii. 5.
Is He not immutably God to help, and man to sympathize? Ps. cii. 24—27. Is. xl. 10, 11, 27—31. xlix. 14—16. lxiii. 9. Heb. ii. 10, 17, 18. iv. 14—16. v. 7—10. xiii. 8. John xi. 35.
Is not the Spirit promised as a Comforter? John. xiv. 16—18. xvi. 7.

Is not this the portion of God's people? Heb. xii. 6. Ja. v. 10, 11.
— a mark of my calling? 1 Pet. ii. 21—23. Luke ix. 23.
— and intended for my good? Heb. xii. 10, 11. Eccl. vii. 2—4.
Is it not suited to mortify the flesh? 2 Cor. iv. 8—10, 16—18.
— to wean me from earth? Mic. ii. 10. Heb. xiii. 14.
—and make me long for heaven? 2 Cor. v. 1—4. Rom. viii. 23—25.

Let me learn submission. Lev. x. 3. Job i. 21. 2 Sam xvi. 10—12. Ezek. xxiv. 15—18.—Is. liii. 7. Mat. xxvi. 39, 42.
And be more anxious trials should be sanctified than removed. Jer. x. 24. Prov. iii. 11. 2 Cor. vii. 8—11. Ja. i. 2—4. Mic. vii. 9.

Has suffering brought me nearer to God? Deut. viii. 2, 5, 6. Job xlii. 5, 6.—Is. ix. 13, 14. Jer. v. 3—6.
— made His word more sweet? Ps. xciv. 17—19. cxix. 67, 71.
— my prayers more humble and earnest? Ja. v. 13. Is. xxxviii.
— taught me sympathy? 2 Cor. i. 3—6. Rom. xii. 15. 1 Cor. xii. 26.
— and diligence in intercession? Heb. xiii. 3. Rom. xv. 30—32.

Have I not special promises? Ps. cxxvi. 5, 6. Is. xliii. 2, 3.
Will not all soon end in joy? Is. liv. 7—11. Ps. xxx. 5.
And shall I not then bless God for it? Ps. cxix. 75. Lam. iii 41. Ja. i. 12. Rev. vii. 14—17. Rom. viii. 35—39.

Ps. vi. xxii. xxv. xxxviii—xliv. lv—lvii. lxix. lxxvii. lxxxviii. cii. cvii. cxxx. cxli—cxliii.

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CONSIDER,

I. YOU have precious souls which must be happy or miserable for ever; so precious, that nothing can make up for their loss. Psal. xlix. 8; Mark viii. 36

II. Time is short; the past is irrecoverable; the future uncertain; the present therefore alone can be redeemed and improved. Prov. xxvii. 1; 2 Cor. vi. 2.

III. Death is certain. (Heb. ix. 27.) Are you ready for it? Are your sins pardoned? Are you a new creature in Christ Jesus? Rom. vi. 23; Acts iii. 19; Heb. xii. 14; John iii.

IV. Neglect of means is dangerous. There is salvation in Jesus Christ; (1 Tim. i. 15.) in no other. (Acts iv. 12.) Out of him you are undone. (Heb. ii. 3.) What meanest thou, therefore, O sleeper? (Eph. v. 14.) Wilful ignorance, impenitence, and unbelief, is ruin to the soul. (Mark xvi. 16; John iii. 18, 19; Prov. viii. 36.)

You will say, what can we do? Read the word of God. (John v. 39.) Pray for the Holy Spirit, without whom you can do nothing effectually in the great business of your salvation. Luke xi. 13; John xvi. 8. Hasten without delay to Christ, for him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance and forgiveness of sins. Acts v. 31.

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STOP, STRANGER, AND BEHOLD! BEHOLD!——WHAT?

BEHOLD! The most wonderful of all sights in heaven or earth.

BEHOLD! God and man united in the one person of the Lord Jesus Christ, that sinners may be saved from eternal wrath. For it is written,

BEHOLD! A virgin shall conceive and bring forth a son, and shall call his name Emmanuel, Isa. vii. 14, which in Matt. i. 23. is interpreted "God with us."

FURTHERMORE,

BEHOLD! *He* is "The Lamb of God who beareth away the sins of the world," John i. 29. Who, in Rev. v. 6, is said to be, "The Lamb that was slain," who has redeemed us to God by his blood. "For without shedding of blood there is no remission," Heb. ix. 22.

Reader, has your heart been captivated with this wonderful sight? Then know this *same Jesus* is looking upon *you*, and saying to *you*,

BEHOLD ME! BEHOLD ME! "BEHOLD! I stand at the door (of your heart) and knock; if any man hear my voice, I will come in and sup with him, and he with me," Rev. iii. 20. If not he says,

"BEHOLD! Your house is left unto you desolate," Matt. xxiii. 38.

Reader, one word more before we part; *trifle no longer*,

"BEHOLD! *now* is the accepted time, *now* is the day of salvation," 2 Cor. vi. 2. The Judge is at the door. He says,

BEHOLD! I come quickly, to give to every man according as his work shall be.

"BEHOLD! The Lord's hand is not shortened, that it cannot save; nor his ear heavy, that it cannot hear; but your iniquities have separated between you and your God," Isa. lix. 1, 2. Wherefore, take with you words, and turn unto the Lord; and say unto him, take away all iniquity, and receive us graciously, Hos. xiv. 2. And he will say unto you, "I, even I, am he, that blotteth out thy transgressions for mine own sake, and will not remember thy sins," Isa. xliii. 25. For,

BEHOLD! I send the promise of my Father upon you, Luke xxiv. 49.—The Holy Ghost—who shall turn away ungodliness from Jacob. A new heart will I give you and a new spirit will I put within you. I will put a spirit of adoption within you, calling me Abba Father, and then at the last great day, ye shall sit down with me at the marriage supper, and I will say to my Father,

"BEHOLD! I and the children whom thou hast given me," Heb. ii. 13. "Happy are the people that are in such a case, yea, happy the people whose God is the Lord," Ps. cxliv. 15.

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Art thou a Sinner? a great Sinner? Does conscience fly in thy face and tell thee, *thou art?* Then, I have a message from God *to thee*. Judges iii. 20.

" As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked should turn from the evil of his ways and live." Ezek. xxxiii. 11. Jesus Christ, the Son of God, has declared also; that, " There is joy in heaven over every sinner that repenteth." Luke xv. 7.—" *To day*," then, " if you will hear his voice, *harden* not your heart." Heb. iii. 7, 8.—Turn not away from a God, whose name " is love." 1 John iv. 8.—Know for your encouragement, that, " The Lord God is merciful, and gracious, long suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin."—but mark, he also adds, " He will by no means clear the guilty." Ex. xxxiv. 6, 7.—" Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver you." Ps. l. 22.—Blessed be God, there is *now* a Deliverer willing to save you and me, and the vilest sinner that ever trod upon the earth; his name is Jesus; " for he shall save his people from their sins." Matt. i. 21.—And his invitation is, " Look unto me, and be ye saved, for I am God, and there is none else. A just God and a Saviour." Isa. xlv. 21, 22.—He is also called, " The Lamb of God who taketh away the sins of the world;" because, " while we were yet sinners, Christ died for us." Rom. v. 8.—Oh! what manner of love was this! that " God should *so* love the world, as to give his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life." John iii. 16.—" Him hath God exalted at his right hand, to be a Prince and a Saviour, for to give repentance, and forgiveness of sins." Acts v. 31.—Come then, delay no longer; do not " treasure up to thyself wrath against the day of wrath." Rom. ii. 5.—But come to Christ as a poor sinner trusting in his promises for the pardon of your sins. Isa. lv. 7.—For his Holy Spirit, Luke xi. 13, to enable you to believe in the Lord Jesus Christ, and to hate every false way—and then conscience shall no more fly in your face to condemn you, but you shall possess that peace which is the especial gift of Jesus to his children, John xiv. 27, and which the world shall never take away from you.

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Art thou a Sinner? a great Sinner?

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PREPARING FOR ETERNITY.

HE who cannot find time to consult his bible, will find one day that he has time to be sick—he who has no time to pray, must find time to die—he who can find no time to reflect, is most likely to find time to sin—he who cannot find time for repentance, will find an eternity in which repentance will be of no avail. Let us then, under the influence of the Holy Spirit, seriously reflect under what law we came into the world. "It is appointed unto all men once to die, and after death, the judgment." Is it not obvious, then, that the design of life, is to prepare for judgment; and that in proportion as we employ time well, we make immortality happy?

Reader, for what are you living? Are you prepared for death and judgment? Examine yourself, and fly to Christ, the only refuge "from the wrath to come." He is able to save them to the uttermost that come unto God through him, seeing he ever liveth to make intercession for them. Believe in the Lord Jesus Christ, and thou shalt be saved! Acts xvi. 31.

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I AM A CHRISTIAN,

NOT only because I am convinced that a divine revelation is absolutely necessary, to make known to mankind the proper object of their faith and worship, as well as to instruct them in their present duties and future expectations;—but also, because there is such evidence for the genuineness and authenticity of the bible, as can be produced for no other writings pretending to be revelations from God to man;—because the history contained in the bible is credible or worthy of being believed;—and because the miracles and prophecies recorded in it, as well as the excellence and sublimity of the doctrines and morality which it inculcates, the harmony subsisting between every part, the astonishing and miraculous preservation of the scriptures, the tendency of the whole to promote the present and eternal happiness of mankind, as evinced by the blessed effects which are invariably produced by a cordial reception and belief of the bible, together with the peculiar advantages possessed by the christian revelation over every other religion,—are all of such a nature as incontestably prove it to be, indeed, the inspired word of God.

Reader, "Believe in the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 31. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son," 1 John v. 10, 11.

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THE CREDULITY OF INFIDELS.

INFIDELS scoff at the credulity of the christian. But let us fairly state the case, and see whether of all beings in existence the infidel is not the most weakly credulous. What is the infidel's creed? He believes that the whole world united in a conspiracy to impose upon themselves about the era of the introduction of christianity; that they invented a universal persuasion of the coming of some great personage, and that by mere accident their conjecture was verified in the birth of Christ; that verses or poems, the productions of men who lived several hundreds of years before, accidentally happened to apply to that extraordinary person, and things the most contradictory did accidentally concur in him; that he was a deceiver and an enthusiast, and a false claimant to a Divine commission, and yet that he was, without exception, the purest and the most amiable of beings; and that he succeeded in his object without any of the means usually employed by similar characters; for that, without money, without troops, without power, he convinced multitudes of his Divine authority.

He believes that after Christ was openly crucified as a malefactor, twelve illiterate men took up the extraordinary tale that he had risen from the dead, although these men must have known to the contrary if he was a deceiver; and without any assignable motive, in the face of danger and death, they formed the bold design of converting the whole world to a belief of this strange story; that, although aware of the calamities which they must thus occasion to mankind, (and therefore men of unfeeling and cruel dispositions,) their writings and actions exhibit the purest morality and the most benevolent spirit; that without education or literature, they composed several works, in which the leading character or subject of their memoirs, if a fictitious personage, is unquestionably one of the most wonderful creatures of imagination that the range of literature can furnish; a character altogether unlike that of any being who ever dwelt on earth, sustained throughout with the most exact consistency, and the most minute and apparently unnecessary particularity of dates and times and places; that they travelled over the greater part of the world, everywhere successful, though everywhere persecuted; and that they were eventually the means of subverting the religious establishments of the most powerful nations upon earth.

Yet the infidel believes that all this was CHANCE; these men were all impostors; the whole story was a fable and a forgery!! The infidel betrays a credulity so capacious, a faculty so prodigious of overlooking difficulties, that we cannot but suspect there is something wrong in the ordinary powers of his understanding. But the case is otherwise. Infidelity is not a derangement of the head, but of the heart. Believing, as we do, that the words of Christ are words of eternal truth, and that he has made for us "peace through the blood of the cross," we maintain that it is impossible for any man to disbelieve the Bible who searches it with a right spirit: "If any man will do his will, he shall know of the doctrine whether it be of God;" but, "Every one that doeth evil hateth the light."

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EVIDENCES OF CHRISTIANITY.

THE deplorable state of religion and morals in the heathen world shows how absolutely necessary a revelation was to make known to mankind the proper object of their worship, and to communicate to them a just rule of life. The manner in which the sacred Scriptures have been transmitted to us, their language and style, together with the minute circumstantiality of the facts and doctrines recorded in them, added to the moral impossibility of imposing forged writings upon mankind—are all indisputable proofs of their GENUINENESS and AUTHENTICITY. Equally satisfactory is the evidence for the CREDIBILITY of the writers. For they had a perfect knowledge of the subjects which they have related, and their moral character was never impeached by their keenest opponents; their accounts were published among the people who witnessed the events which they have recorded, and who could easily have detected falsehood, if any such there had been; but who did not attempt to question either the reality of those facts, or the fidelity of the narrators. There is an entire harmony between the sacred writers and profane history, both natural and civil; and the reality of the principal facts related in the Bible is perpetuated and commemorated by monuments that subsist to this day in every country where either jews or christians are to be found. That the Scriptures contain the revealed will of God, and are Divinely inspired, we have evidence amounting to moral demonstration. For, on the one hand, their sacred origin is evinced by the most illustrious external attestations, namely, miracles and prophecy, which carry with them the most manifest proofs of a Divine interposition; and which it cannot reasonably be supposed that God would ever give, or permit to be given, to an imposture. And, on the other hand, the Scriptures have the most excellent internal characters of truth and goodness, in the sublimity, excellence, and sanctity of the system of doctrines and morals which they announce; in the harmony and connexion that subsist between all the parts of which they consist; in their preservation; and in their admirable tendency, which is shown by its effects wherever they are cordially and sincerely believed, to promote the glory of God and the good of mankind, and the cause of virtue and righteousness in the world; and to prepare men, by a life of faith and holy obedience upon earth, for the eternal enjoyment of God in heaven.

On all these accounts I thankfully receive and embrace the holy Scriptures, as the word of God, and as the rule of christian faith and practice. And till I can see the evidence of them disproved, I am determined, by the grace of God, to hold fast my firm dependence upon the declaration of Jesus Christ, that, "God so loved the world that he gave his only begotten Son, that WHOSOEVER believeth in him should not perish, but have everlasting life."

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WHY ARE YOU AN INFIDEL?

To tell you the truth, I am against the Bible because the Bible is against me. It commands what I hate, and it condemns what I love. I first acted contrary to the Bible, and then thought it was most convenient to reject it. Instead of asking those who were able to explain what appeared to me to be difficult, or beyond my reason to understand, I gave up first one part, and then another. I found my conscience stinging me, and the threatenings of the Bible making me uneasy, and so, rather than relinquish the pleasures and pursuits that I love, I at length gave up the Bible which opposed them. How can a criminal love the prosecutor who accuses him, and the judge who condemns him? Give me a book supported by only one-hundredth part of the evidence which the Scriptures possess, that will allow me to pursue the pleasures I love, and I will believe it; but I cannot receive the Bible without sealing my own condemnation. If the Bible be true, I am undone, and that for ever. Oh, I cannot, because I will not, believe it; for I hate its strictness, and I love my sins.

Reader, if you be an infidel, I appeal to your own conscience, in the sight of a heart-searching God, and ask if this be not the reason why you became an infidel—that your heart and life are quite opposed to the holiness of the Scriptures? Be assured of this, that the love of sin is the strongest support of infidelity. The Divine Founder of Christianity proved that he knew the human heart and your heart, when he declared, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved," John iii. 19, 20. O turn from your "refuges of lies," seek that mercy which Christ died to purchase, and which he lives to bestow; for if you reject him, there is no other refuge, and you must perish in your sins.

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SIX ABSURDITIES OF DEISM.

1*st Absurdity.*—That our wise and good Creator has either left us totally in the dark as to the most important of all subjects, or has suffered an imposture to possess such evidences of truth as must be convincing to a candid and unprejudiced mind.

2*nd Absurdity.* That entirely *by chance* several ancient writers, living at different times, foretold many of the leading events of history, and announced many very minute particulars as to the future changes and states of various countries, people, and individuals; numerous incontestable proofs of the fulfilment of which prophecies exist to the present day.

3*rd Absurdity.* That upwards of a million of people could all be persuaded by an impostor that they had passed through the Red sea, and been fed for forty years with bread from heaven, when no such things had really happened.

4*th Absurdity.* That many of the worst of men conspired, in different ages, to write books of the purest morals; and while they condemned all liars to everlasting misery, they were themselves the very worst of all deceivers.

5*th Absurdity.* That these deceivers spread abroad that imposture for the very purpose of courting persecution, imprisonment, tortures, and death; and also persuaded innumerable multitudes, in various countries and ages, to do the same.

6*th Absurdity.* That illiterate men, without Divine assistance, did more than the wisest and most learned, namely, imagine and describe such a character as the Founder of christianity, which is acknowledged even by his enemies to be perfect; and wrote such inimitable books as those of the sacred Scriptures.

Reader,—these and many other absurdities you must believe if you reject the Gospel of Christ! You call yourself the friend of reason; why then reject those evidences which appeal to you as rational beings, and which cannot fail to convince those whose minds are not preoccupied by pride, prejudice, or vice? Know that this is not a subject of indifference; for those who reject Christ despise the *only* means of salvation, that redemption which is in his blood, even the forgiveness of sins, according to the riches of his grace. O believe in Him, and you shall be saved; but if you reject him, there remaineth no other sacrifice for sin, and you must perish, deservedly perish, as wilful rejecters and despisers of God's unspeakable gift.

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[illegible]AIN QUESTIONS

[illegible]

[illegible] us totally in the dark as to the most important of all subjects, [illegible]

[illegible]

[illegible] wisest and most learned [illegible] Pointer of Christianity [illegible] even to the sacred Scriptures.

[illegible] these and many other absurdities [illegible] you must believe [illegible] reject the Gospel of Christ! You call yourself the friend [illegible] human beings, and which cannot fail to convince those [illegible] preoccupied by pride, [illegible] or vice? [illegible] that this is not a subject of [illegible] for those who [illegible] against the only means of salvation, the redemption [illegible] in his blood, even the forgiveness of sins, according to the riches of his grace. O believe in Him, and you shall be saved; but if you reject him, there remaineth no other sacrifice for sin, and you must perish, deservedly perish, as wilful rejecters and despisers of God's unspeakable gift.

[illegible]

PLAIN QUESTIONS

TO THOSE WHO NEGLECT PUBLIC WORSHIP;

WITH THE PROPER ANSWERS.

1. WHOSE *House* do you forsake?—The house of God. See Nehemiah xiii. 11.
2. Whose *Worship* do you neglect?—The worship of your Creator and Lord, Psalm xxix. 2; Hebrews ii. 3.
3. Whose *Gospel* do you despise?—The gospel of our Lord and Saviour Jesus Christ, Ezekiel ii. 7; 1 Timothy i. 1, 2.
4. Whose *Ministers* do you reject?—The ministers of Christ who pray you in Christ's stead, be ye reconciled to God, 2 Cor. v. 20; 1 Thess. iv. 8; Luke x. 16.
5. Whose *Sabbaths* do you profane?—Those which God calls, "My sabbaths," Ezekiel xx. 13. 16. 24.
6. Why, then, you forsake, neglect, despise, and reject *God himself?*—YES.
7. And does *God* SEE you?—And will he JUDGE you?—YES.
8. And would you like to be called to his judgment-seat, while guilty of such sinful conduct?—NO.
9. Well may you say so; for then it would be terrible for you for ever and ever: would it not?—YES.

Oh my beloved friends! Ye, who neglect God's house—God's worship—God's preached word, etc., etc.—think; seriously think of the sinfulness of your conduct, and the danger of your immortal souls! I pray—I beseech you—I earnestly implore you—by all that is dear to you in time and through eternity, *do not trifle with the great God*, and *his Sabbaths*, and *Worship*, and *Word*, any longer.

Oh seek forgiveness through Jesus Christ, the Lamb of God, who taketh away the sin of the world! Despise not that great salvation which he died to procure and lives to bestow. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon," Isa. lv. 6, 7.

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A FRIEND.

Do you want a friend, powerful to protect you, rich to supply your wants, kind to sympathize with you, affectionate to feel for you, wise to guide you? A "friend that sticketh closer than a brother?" One to whom you can go at all times, at all seasons, under all circumstances? One to whom you can open all your heart; one who is able to satisfy your craving desire for happiness; who can assist you when all other friends fail; who can support you in your last agonies, and walk with you through the dark valley of the shadow of death? One whose influence and power extends beyond the grave; who is able to save you, and to give you a place among the sons of God?

Reader, as you are a lost, perishing sinner, if you desire such a friend, let me tell you, to your joy, that I know of One, who is not only all this, but who is far more valuable, far more excellent, far more desirable, than all that this description implies. His name is Jesus. He is powerful to protect you, for he is the Son of the living God. He is rich to supply you, for he is God, the All-sufficient. In him are all the treasures of wisdom and knowledge. Are you, in a spiritual sense, poor, and wretched, and miserable, and blind, and naked? He will give you his Holy Spirit; and when oppressed under a sense of your sinfulness, this Comforter will give you such confidence in the assurance that the blood of Christ cleanseth from all sin, as shall bring peace to your soul.

Whatever temporal things you may want, this kind Friend is no less able than willing to supply, if they are suitable for you. Do you want one to sympathize with you? Seek Jesus for your Friend, and trust in what he has done and suffered for you; believe in the efficacy of his atoning blood; and you will find that there can be no friend more sympathetic than he. He is also affectionate to feel for you. That love which brought him from the skies he still retains; nor is its warmth diminished. He is wise to guide you. He knows all your circumstances, your difficulties, and your dangers. He is the "Friend that sticketh closer than a brother." He will bear with your weaknesses with more than a brother's forbearance. He is not confined to any place; so that, wherever you are, you may have access to him. No change of circumstances alters his affection. He will befriend you in sickness, as well as in health; in age, as well as in youth; in adversity, as well as in prosperity. He is one to whom you can open all your heart; for he has given you such amazing proofs of his love that you cannot doubt his affection. Think of him as God incarnate—God in human flesh dying for our sins, that we might not perish, but have everlasting life, and you cannot but be willing to pour out your heart before him, and to confide in his love. O take him for your friend, and then you will perceive how worthy he is of your tenderest affection.

Reader, you thirst for happiness. In vain do you seek for it in earthly enjoyments; your desires after happiness are so extensive, that nothing can satisfy them but the enjoyment of God. Take Jesus for your Friend, and he will make you completely happy. A time is fast approaching when earthly friends cannot aid you; they cannot save you from the hour of death; they cannot support you in your last moments, nor accompany you through the dark valley of the shadow of death. But the Friend now pointed out, the blessed Jesus, he can comfort and support you when all other friends can render you no assistance: he can receive your parting spirit; convey you safely through the dark shades of death, and bring you to everlasting happiness. He died for our sins: believe in him: trust in what he has done and suffered; pray to God, in his name, for the pardon of your sins and the gift of his Holy Spirit, and you shall be delivered from the "blackness of darkness for ever;" and you shall dwell in the abodes of light and glory for ever and ever; "for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life," John iii. 16.

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WHO EMPLOYS YOU ON THE LORD'S DAY?

THIS is an important question. Were I to ask you the name of the person you work for during the week, you could easily tell me; but is it not right to know who employs you on the sabbath-day? Perhaps you say God employs you that day. I would ask you how are you employed? and what hours do you give him? Does not your conscience answer, "I sleep longer on that day than any other. I seldom go to any place of worship in the morning. I sometimes go to the house of God in the afternoon or evening. I seldom read the Bible, and my children are never spoken to about their souls. As for prayer in my closet or family, I am a stranger to that; I get a neighbour or two to take a walk into the fields and converse about the world. But if the day is wet, I stop at home. I get sooner to bed on the sabbath in order to get up early to work on Monday."

Is this your answer? Then let me tell you, God does not employ you, but Satan; for if you were God's servant, you would rise early on that day, read the Scriptures, and pray in your closet and family, go to the house of God regularly, spend the hours between the services in talking, reading, and meditating on Jesus's love to poor sinners, and speak to your children about the value of their souls, and the necessity of remembering God in the days of their youth. And consider, friend, if Satan employs you on the Lord's day he will soon pay you your wages, which is everlasting woe. Fly ere it be too late to Jesus, who died to save lost sinners, and who alone can save you; devote yourself to him as your Lord and Master; keep holy that which is the LORD'S day, and not your own, and you will find that his service is perfect freedom, his ways are ways of pleasantness, and his paths are paths of peace.

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WHO EMPLOYS YOU ON THE LORD'S DAY?

"THE KINGDOM OF GOD IS AT HAND: REPENT YE, AND BELIEVE THE GOSPEL."

TURN not away from these awful words. Remember it is the command of that blessed Jesus who bled and died for the pardon of a guilty world. It is He who now calls you to repentance. There is yet time; but the hour is at hand when there shall "be time no longer." Examine yourself: look back upon the sins of your past life. To-day Christ is a Saviour—to-morrow He may be your Judge. "NOW is the accepted time; behold, NOW is the day of salvation." Come to Him NOW. He hath said, "Him that cometh to me I will in no wise cast out."

Turn to Him, then, while time is given you; and "see that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven." Refuse not him who has declared that

"EXCEPT YE REPENT, YE SHALL ALL LIKEWISE PERISH."

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WHAT IS MY HOPE?

WHAT am I? A reasonable creature! Born to die; perhaps to night; or to-morrow; it may be a week; or in a month, or next year. I cannot tell when; all that I am sure of, is, that I must die; and that I have a soul which will live for ever. Awful thought! To be happy or miserable for ever! All this I am convinced of in my mind. I know also that I am a sinner by nature and by practice, and therefore an enemy to God by wicked works, Col. i. 21. A child of wrath, and an heir of hell. What fearful truths! But still, rejoice my soul, and listen to good tidings of great joy, made known to poor sinners in the bible; that God who is rich in mercy, not willing that any should perish, so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. I may be reconciled to God, through faith in Jesus Christ, who died in the place of sinners, and hath obtained forgiveness of sins, for them that repent and believe in his name.

The chief thing then for me to know is, Am I of this happy number? Do I believe in Christ? Have I repented of my sins, and forsaken them? Have I turned unto God? Am I born again? John iii. 3. WHAT IS MY HOPE? What am I trusting to for salvation? Let me be careful, and not deceive myself, for a mistake on this point must be dreadfully fatal! How can I know this? The Saviour himself has given me a plain and easy rule to go by, he says, "Every tree is known by his own fruit," Luke vi. 44. What fruit then have I produced? of sin or holiness? Am I living to God, or does conscience tell me that I am living in sin, without God? without prayer? without repentance? without reading my bible? Alas! it is too true, I am daily, hourly, a sinner! God be merciful to me a sinner! But can there be any mercy for me, so great a sinner? Yes, the bible declares that there is mercy for all; for Jesus Christ came into the world to save sinners, 1 Tim. i. 15. and his blood cleanseth from all sin, 1 John i. 7. O Lord Jesus Christ, have mercy and save a poor guilty sinner that crieth unto thee! Pardon my sins, and wash away my guilt in thy precious blood; send thy Holy Spirit to change my heart, and teach me what I am to do, so that from henceforth I may no longer live unto myself, but unto Him who died for me! *Amen.*

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FOR EVER!

WHAT heart can possibly conceive, or what tongue express the torments of those souls that are now enduring the wrath of God? If thou couldst ask them what brought them thither, many of them would answer, "We thought we were christians, and made sure of getting to heaven; but, like many others, we lived in sin, forgetful of God, till death came suddenly and hurried us away to this place of torment." Reader! false hopes of being saved while thou art living in sin, will prove in the end but a soul-damning delusion. Now, the vilest drunkard, or swearer, or scoffer, hopes to be saved, although he is living in sin; but there is none of this believing in hell.

What a pitiable sight it is to see an ungodly person dying, and to think that very shortly he must lie down in everlasting flames. In this life, when the ungodly are alarmed, or when conscience troubles, they drive away thought by business or company, or they drink, play, or sleep away their sorrows; but in hell all such remedies will vanish. To meditate and pray, or to hear sermons now, they fancy would be enough to make them miserable, or run mad. But how will they regret they thought so, when in hell, where they shall have nothing but sorrow—sorrow upon sorrow! How will it cut sinners to the heart, when they shall hear the shrieks and cries of their wretched companions; children crying out against their parents, who gave them encouragement and example in sin; husbands and wives, masters and servants, magistrates and subjects, all charging their misery one upon another: for discouragement in duty; for conniving at sin; and being silent, when they should have plainly told them their danger!

But the greatest aggravation of these torments will be their eternity. When a thousand millions of years are past, they are as fresh to begin over again as the first day; but if for ever is an intolerable thought, what must it be to endure the torments themselves for ever!

Wilt thou then continue in thy sins? Remember! if thou diest impenitent, unpardoned, and unsanctified, hell is thy portion for ever! But if thou art really in earnest, and dost feel thyself a lost sinner, then "believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 31. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life," John iii. 16. Repent, therefore, and forsake thy sins. Come unto Jesus Christ for pardon, for he says, "Him that cometh unto me I will in no wise cast out," John vi. 37. Delay not one moment while the door of mercy is open. Retire to thy room, fall down on thy knees, and when none but God can see thee, cry unto the Lord for mercy. Plead the merits of Christ; pray that he would give thee his Holy Spirit, and create in thee desires after God and holiness. Remember, the blood of Christ can alone cleanse thee from all sin, 1 John i. 7.

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What heart can possibly conceive, or what tongue express the torments of those souls that are now enduring the wrath of God? If thou couldst ask them what brought them thither, many of them would answer, "We thought we were christians, and made sure of getting to heaven; but, like many others, we lived in sin, forgetful of God, till death came suddenly and hurried us away to this place of torment." Reader! false hopes of being saved while thou art living in sin, will prove in the end but a sad and damning delusion. Now, the vilest drunkard or swearer, or scoffer, hopes to be saved, although he is living in sin; but there is none of them believing in hell.

What a pitiable sight [illegible] think that very short [illegible] this life, when [illegible] troubles, they [illegible] drink, play, or sleep away their [illegible] becomes all vanish. [illegible] But how will they [illegible] that have nothing but sorrow [illegible] but sinners [illegible] their wretched companions [illegible] while he gave them [illegible] and woes [illegible] charging their [illegible] duty for [illegible] not plainly told them their danger!

But the [illegible] Where [illegible] begin over again as the first [illegible] thought, what must it be [illegible] for ever! [illegible] But if thou [illegible] sinner, then "believe on the [illegible] saved." Acts xvi. 31. For God [illegible] his only begotten Son, that whoso[ever] [illegible] perish but have everlasting [illegible] and forsake thy sins. [illegible] gives, "Him that cometh to me I will [illegible] vi. 37. Delay not one moment [illegible] Retire to thy room, [illegible] God can see thee, cry unto God [illegible] of Christ; pray that [illegible] create in thee desires [illegible] blood of Christ can [illegible]

Printed by W. [illegible]

DO YOU MEAN TO DIE IN YOUR SINS?

"To die in my sins? I hope not: I shudder at the thought!"—you have spoken rightly my friend; for, however sweet it may be to live in sin, it is a most awful thing to die in it. Poor comfort it gives, on a dying bed, to look back upon a life spent in iniquity, amidst a thousand warnings and means of grace; to feel a burden of guilt upon the conscience, too heavy for us to bear; to see ourselves sinners, condemned and undone, at the very moment when we need the greatest consolation; and to enter into the presence of our Judge, knowing that we shall be condemned to everlasting sorrow. But the state of a sinner on his death-bed is not half so melancholy as his condition afterwards. Oh! when an enemy to his Maker is called to his bar; when all his iniquities are set before his eyes in the light of eternity; when conscience speaks loud, and the hard heart is broken into bitterness of anguish; when the condemnation is pronounced, and the guilty soul departs into everlasting burnings, with wailing and gnashing of teeth—who can tell the anguish of that hour? Isa. xxxiii. 14; Matt. xiii. 42. 50. Reader, do you wish ever to know this by experience? You have only to die in your sins, and you will know it all. But if it be too dreadful to be endured; if you know that to die in your sins will be an unutterable calamity, then why do you live in them? You may die in an hour, in a moment; and to live in sin is the direct and infallible way to die in it too. Why do you expose yourself to such a hazard, even for a single hour? "Turn ye, turn ye, from your evil ways, saith the Lord; for why will ye die?" Ezek. xxxiii. 11. "Behold the Lamb of God, which taketh away the sins of the world," John i. 29.

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WILL A MAN DIE FOR HIS ENEMY?

NO one can expect this: it is a wonderful thing when a man will die for his *friend*. Yet herein "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us," Rom. v. 8. We have all of us been enemies to God; we would not have him to reign over us; and therefore we had nothing to expect from him but just indignation. What does any person commonly do towards his enemies but punish them, or at all events let them alone? Even if kindness sometimes prevails to do good to them that hate us, what man was ever known to die for his enemies? But *Christ has died* FOR HIS ENEMIES, inasmuch as he has died *for us*. Without any necessity or constraint, but that of his own love, he gave himself up to death in our stead, and in order that we might be delivered from the wrath to come. Was it not remarkable that He, above all persons, should do this, whose glory and happiness were so unspeakably great? And what effect has this most surprising instance of love upon you? Has it engaged your heart to love Christ? If an earthly friend had done far less than this for you, your bosom would have overflowed with gratitude. And have you never felt any grateful affection to Him whose love is beyond all comparison? Do you still disregard, despise, and hate Him? *Can* you still hate him, and persist in that which he abhors? Then you are a wicked person. *What an obdurate and unmovable heart is yours!* And when you must see Him in his glory, whom you despise in his love, how bitterly will you wail because of him! Rev. i. 7.

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WELCOME! WELCOME!

YES, lost and guilty sinner, welcome to the Saviour! Are you not a sinner? Let conscience, and your many unholy thoughts and passions, words and actions, testify. You are a sinner; and every sinner is lost and undone, without a Saviour. God is angry with the wicked every day, and very soon they will be driven into hell, Psa. vii. 11. ix. 17. Ah! my friend, who can deliver you from the wrath to come? Do you not already feel in your conscience, a burden too heavy for you to bear? What can your prayers do, or your tears, or your endeavours, or your sufferings? Nothing, nothing, absolutely nothing, to stay the just anger of the Almighty. You must find some better help, or you are undone. And whither can you go? Do not look about in useless distraction, but come to the Lord Jesus Christ. He is the sinner's only Friend, and is able to save unto the utternost all that come unto God by him, Heb. vii. 25. His soul has been made an offering for sin, and his precious blood will cleanse you from it, 1 John i. 7. He ever liveth to make intercession for us, and with him God is well pleased. Do not be afraid to trust in him; he is as willing to save as he is able. Does he not call you, almost as distinctly as if he uttered your name, when he says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest?" Matt. xi. 28. Does he not answer all your objections, when he proclaims, "Him that cometh unto me, I will in no wise cast out?" John vi. 37. Think of that blessed declaration. "In no wise" will he cast you out; not though you may have been the greatest of sinners, nor though you may at this moment be so. He came to save sinners, even the chief of them, and is ready to save you, 1 Tim. i. 15. O sinner, what blessed words are these, Welcome, welcome to the Saviour! "Take with you words, and turn unto the Lord, and say unto him, Receive me graciously, love me freely," Hosea xiv. 2.

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SET THINE HOUSE IN ORDER,

FOR THOU SHALT DIE AND NOT LIVE!—2 Kings xx. 1.

WHEN your body dies, where will your soul go? Yes, I ask, where will your soul go? What makes you uneasy? Does conscience whisper that all is not right within? If you are still in your sins, then you may well be uneasy, for death places the soul before God. Death is a solemn time to all! It often makes the righteous tremble. It always plunges the sinner into woe. It separates us from all earthly friends. The soul deserts its ruined habitation, and enters into the eternal world. To this event we are all exposed; none can escape it. It may overtake us in a moment, and then if we are lost we are lost for ever. What numbers of souls are surprised with a summons to the other world! some taken in the midst of business; others in their sinful pleasures; their consciences flying in their faces; bringing all their sins to their remembrance; tormenting them with the most painful conviction of their own folly; presenting them with the sight of the angry Judge; the terrors of the day of judgment; the worm that never dies; the fire that never is quenched; the gates of hell; the powers of darkness; and the bitter pains of eternal death! Friend, are you not then prepared for death? Have you not yet set your house in order? Remember! to-day you are among the living: to-morrow you may be among the dead. Consider how awful the character of God is. He hates sin, and has recorded all your actions and thoughts in his book, and he will be your Judge at that great day! Has not the certainty of all this often made you wish you were prepared to die? O then, turn unto God at once. Repent and forsake your sins. Behold, now is the day of salvation. Now the compassionate Saviour stands with open arms waiting to receive you. He died to save sinners, hasten to him to save you. Now is the time—this day. O take courage, go to Jesus Christ, the Saviour of sinners; ask him to save you. Be persuaded to seek his grace, you will not seek in vain. O listen now to his voice of mercy, and refuse him not. Call upon him; he will have mercy upon you, and will give you peace of conscience now, and when you have to pass through the dark valley of the shadow of death, Psa. xxiii. 4. his presence will cheer you, and he will enable you to triumph, saying, O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory, through our Lord Jesus Christ, 1 Cor. xv. 55.

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WHAT FRUITS AM I BRINGING FORTH?

Am I bringing forth the fruits of the Spirit, or the works of the flesh?

The fruits of the Spirit are these, Gal. v. 22, 23.

Love,	Faith,
Joy,	Meekness,
Peace,	Temperance.
Long-suffering,	
Gentleness,	
Goodness,	

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh," Gal. v. 16.

The works of the flesh are these, Gal. v. 19—21.

Adultery,	Seditions,
Fornication,	Heresies,
Uncleanness,	Envyings,
Lasciviousness,	Murders,
Hatred,	Drunkenness,
Variance,	Revellings, and such like.

"They which do such things shall not inherit the kingdom of God."

"He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting," Gal. vi. 8.

"Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord," Rom. vi. 22, 23.

"If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live," Rom. viii. 13.

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WHOSE CHILD ARE YOU?

My friend, does this question surprise you? Perhaps you are inclined to smile at it, and think it quite useless. But listen to me for a moment, while I explain myself. You are a child of Adam, I know, but are you a child of God? You have been born into the world of nature, but are you born again into the world of grace? You were created by God, are you created anew in Christ Jesus? You were born of the flesh, are you born of the Spirit? Have you ever thought of these things? Oh! attend, I beg you, whilst I endeavour, in dependence on the blessing of God, to show you from his word one distinguishing mark of a child of Satan. My poor fellow-sinner, does conscience tell you that you are a liar, that you do not habitually speak the truth? Then I have a message from God unto thee, "Ye are of your father the devil, for he is a liar and the father of it," John viii. 44; and "God who cannot lie," Tit. i. 2, hath said, "All liars shall have their part in the lake which burneth with fire and brimstone," Rev. xxi. 8. His word says, "Lie not one to another," Col. iii. 9. "Speak every man the truth with his neighbour," Zech. viii. 16. Lying is a sin particularly hateful in the eyes of a God of truth; He says, "He that telleth lies shall not tarry in my sight;" and among the number of those who are described as being without the gates of heaven, is, "whosoever loveth and maketh a lie," Rev. xxi. 27; xxii. 15. "A lying tongue is but for a moment," Prov. xii. 17. "The wicked shall be turned into hell," Psa. ix. 17. O then, thou poor unhappy child of the devil, flee from the wrath to come. He who struck Ananias and Sapphira dead for lying, can execute the same awful judgment upon you. It is only his long suffering mercy, which has spared you until this hour. But he is just as well as merciful. He will not be mocked. O trifle no longer on the brink of hell. Come to him at once. "Now is the accepted time, now is the day of salvation," 2 Cor. vi. 2. "Believe on the Lord Jesus Christ and thou shalt be saved," Acts xvi. 30. And his Spirit, which is the Spirit of truth, shall guide you unto all truth.

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SEASONABLE WARNINGS.

TO THE UNPREPARED.

Are you unprepared? Is it possible? Unprepared! at this period, when a new form of disease has reached us, and may very soon commence its fatal ravages in our own houses! Unprepared to come into the presence of your Maker and your Judge! Unprepared to stand before the great white throne, to answer for yourself, before "the Searcher of hearts," and to hear the sentence, "Come, ye blessed of my Father, inherit the kingdom!" which shall thrill the souls of the righteous with immortal joy; or, "Depart ye cursed, into everlasting fire!" which shall pierce the wicked with unutterable terror and despair! Think not you will repent to-morrow. "Now is the accepted time, this is the day of salvation." If to-day is deemed too soon, to-morrow may be too late. To-morrow you may be in eternity. "Thou fool! this night thy soul shall be required of thee," was the summons to one who counted on years of life and enjoyment. Do you feel some feeble conviction of the danger of your state? Do you feel disposed to cry, "What shall I do to be saved?" The reply of the Divine word is, "Believe in the Lord Jesus Christ, and thou shalt be saved!" Hasten, then, to the mercy seat of Christ.

TO THE PREPARED.

Happy, thrice happy are you! In this life you have a happiness that the world knows not of, a joy and peace in believing, for which no earthly pleasures could form an equivalent. Happy! for you are in the charge of the "good Shepherd," and "none can pluck you out of his hand." Happy! for your house is "built upon a rock," and it shall not fall when the winds blow and the rain beats upon it. Happy! for nothing can "separate you from the love of God, which is in Christ Jesus our Lord,—neither death nor life, neither things present nor things to come." Happy! for "when flesh and heart fail, God shall be the strength of your heart, and your portion for ever." If the pestilence should attack us, then let us see what christian faith can do for its subjects. Let the christian set an example of calm courage, of mild resignation, of active self-denying benevolence; and having shown to others how a christian should live, teach them also how a christian can die. In our dying hour, and at the day of judgment, we shall never think that we have done too much for Christ and for the souls of men.

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"BE SURE YOUR SIN WILL FIND YOU OUT."

NUMBERS xxxii. 23.

ALAS what a dreadful evil is sin. It is the cause of all the misery and suffering in this world: but what must those suffer for their sins, in the world to come, who live and die in their sins? Friend, are you one of those who make a mock at sin, and think lightly of it, and do not consider its tremendous consequences? Has not God declared that "the wages of sin is death?" and has not conscience often reminded you, that a day of reckoning for sin will surely come? Consider this: for, however little you may have thought of your sins, God has not forgotten them; but will bring you into judgment for them, when your sins must find you out! But a man's sins often find him out in this world. Look at the drunkard, the sabbath-breaker, the swearer, the ungodly person, how often their pains, sicknesses, loss of property and character, and even premature death, are caused by their sins, and make them write bitter things against themselves, proving that "the way of transgressors is hard," Prov. xiii. 15, and that sin "at last biteth like a serpent, and stingeth like an adder," Prov. xxiii. 32. But, friend, if you should die in your sins—how dreadful it will be to have them found out at the great judgment-day of Almighty God! For in his book are registered your most secret sins, as well as every idle word and oath you have ever spoken, and all things that you ever did; and, although long since forgotten by you, and thought nothing of at the time, they will then be brought to your recollection, and overwhelm you with guilty confusion. But another fearful book will also be opened on that day,—the book of your own conscience: you may refuse to listen to its silent reproofs now, but at that day it will rise up in judgment against you. Who can bear the torments of a guilty conscience for ever? Think of that day, with what horror you will find that your sins have shut you out of heaven, when you hear the Judge pass sentence upon you, and you depart from his presence, and are cast into outer darkness, where "the worm dieth not, and the fire is not quenched." Mark ix. 44. O! how bitterly you will lament for ever in that place of torment that your own folly and madness have brought you there! But bless God that he has yet spared you, and that the door of mercy is not yet closed against you. O! forsake your sins, and flee at once from the wrath to come to the Lord Jesus Christ, for pardon, peace, and eternal life! Be assured, He will not cast you out, John vi. 37. If you repent, and believe in Him, all the sins which you have committed shall not even be mentioned to you, Ezek. xviii. 22; for his precious blood cleanseth from all sin, 1 John i. 7. He will give you peace of conscience now, and at the day of judgment you will have nothing to fear, for he will welcome you into those bright regions of glory, where you will join that happy company which stand before the throne of God, and praise Him day and night for ever. Amen.

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.

A FEW WORDS FOR YOU.

A FRIEND, who is sincerely desirous of doing you good, wishes to direct your attention to the following important truths: God grant that they may savingly affect your heart.

You have a soul, an immortal soul, which must either be saved or lost.

The present life is the period during which alone you can secure the salvation of your soul; if that period be neglected or misimproved, you are undone for ever.

Salvation is the one thing needful; "for what shall it profit a man if he gain the whole world and lose his soul?"

You have no warrant in the holy Scriptures to expect that you shall be saved while you neglect to seek the salvation of your soul. And without salvation you cannot be happy in this world, you cannot die in peace, you cannot go to heaven.

There is only one means by which salvation can be obtained, and that is, by faith in Jesus Christ, who "died for our sins, and rose again for our justification;" and only one way by which you can become a disciple of Christ on earth, and inherit his glory in heaven, and that is, through regeneration; for "except a man be born again, he cannot see the kingdom of God."

The Bible is the only guide to direct you in the way to heaven; but if you would understand "the holy Scriptures, which are able to make you wise unto salvation, through faith which is in Christ Jesus," and if you would be saved, you must earnestly seek the influences of the Holy Spirit, you must attend upon the preaching of the gospel, for "faith cometh by hearing."

Reader! Are you living in the neglect of God's house? Then you are living without God in the world; you are neglecting the salvation of your soul; and if you die in this careless state, where God is you can never come.

But the time for repentance is not yet past, mercy is yet to be found: God is still waiting to be gracious, and his language is, "Him that cometh to me, I will in no wise cast out." Oh then, "Seek ye the Lord while he may be found. Call ye upon him while he is near." "Now is the accepted time, and now is the day of salvation." But if you neglect the warning now given, and refuse the invitation once more offered, remember that death, and judgment, and eternity, are at hand; and if you die without being saved, it were infinitely better for you that you had never been born!

Printed by WILLIAM CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.

SUGGESTIONS TO ASSIST IN PRIVATE PRAYER.

LUKE VI. 12. MATT. VI. 6. LUKE XI. 1—13.

O Lord, for the sake of Christ, grant thy Holy Spirit to teach and enable me to pray as I ought, Rom. viii. 26.

PRAY EARNESTLY FOR

1. Collectedness of mind, Col. iii. 2. 1 Pet. i. 13.
2. Love of prayer and meditation, Psa. i. 2. Jude 20.
3. Faith in the atonement and intercession of Christ, Heb. vii. 25. 1 Pet. iii. 18.
4. The knowledge of your spiritual wants, and a desire to have them supplied, Phil. iv. 19.
5. The forgiveness of all your sins, Isa. i 18. 1 John i. 7.
6. The Holy Spirit to witness with your spirit that you are a child of God, Rom. viii. 14—16.
7. Love to God as a Father through Christ, Gal. iv. 6.
8. The sanctifying and comforting influences of the Holy Spirit, 2 Thess. ii. 13. John xiv. 16.
9. Love to God's people and to your enemies, John xiii. 34. Matt. v. 44. 1 Thess. iii. 12.
10. Humility, Eph. iv. 2. Col. iii. 12. Jam. iv. 6. 10.
11. Patience and resignation, Luke xxi. 19. 2 Pet. i. 6.
12. The disposition to render good for evil, 1 Cor. iv. 12, 13.
13. Victory over your easily besetting sins, Heb. xii. 1.
14. Power over the love of the world, or of its approbation, James iv. 4. 1 John ii. 15.
15. Grace to be kept from sanctioning in any way the sinful practices of the world, 1 John ii. 16, 17.
16. Faithfulness to reprove sin, 2 Tim. iv. 2. Eph. v. 11.
17. A deep sense of the blessings which you possess, and a grateful heart to God for them, Psa. ciii.
18. The ministers of the gospel, and the cause of Christ generally, 1 Thess. v. 25. 2 Thess. iii. 1. Matt. ix. 38. Jer. xxxi. 33.
19. The congregation to which you are attached, Psa. cxxii. 6.
20. Particular persons and families, James v. 13, 16.
21. The subjugation of your own will at all times, Luke xxii. 42.
22. A right judgment in all things, and power to do the will of God from the heart, Mark iii. 35. Eph. vi. 6.
23. A devotional spirit at all times, but especially in prayer, in hearing and reading the word of God, and in conversation, Rom. viii. 6. 2 Pet. iii. 11. Col. iv. 6.

EXPECT all these blessings through Christ, John xiv. 13, 14.

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A PLAIN PRAYER.

O Lord, thou great and on-ly God, teach me to pray un-to thee. I have great-ly sin-ned a-gainst thee, but thou art full of mer-cy. Thou hast so lov-ed the world as to give thy dear Son Je-sus Christ, to die on the cross for sin-ners. O take a-way all my sins, and save my soul for his sake. God be mer-ci-ful to me a sin-ner. And be-cause Christ now lives to plead for all that come un-to God by him, O send thy Ho-ly Spi-rit to teach me, and make me ho-ly. Give me a new heart, and a right spi-rit. May the love of Christ dwell in my heart by faith, and may I al-ways live un-to him, who died for me.

O Lord, bless the queen, and all whom thou hast set o-ver me: may I o-bey them as a good serv-ant of Je-sus Christ. Bless all my friends, and have mer-cy on my en-e-mies. May all men, ev-e-ry where, learn to love and serve thee.

I praise thee, O Lord, for all thy good-ness, and pray to thee for all that I need, both for my soul and my bo-dy. Hold thou me up, and I shall be safe. Keep me from all evil, all my life long. And when I come to die, O may I sleep in Je-sus, and go to be for ev-er with the Lord. All these mer-cies I ask in the name of the Lord Je-sus Christ. To God the Fa-ther, the Son, and the Ho-ly Spi-rit, be all praise and glo-ry, now and for ev-er. A-men.

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OUR DUTY TO OUR SOVEREIGN, TO MASTERS, AND TO ALL THAT ARE IN AUTHORITY.

THE following passages from the sacred Scriptures, show that it is our duty to obey those who are placed over us in all things that are not contrary to the word of God.

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. —Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour, Rom. xiii. 1, 7.

Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well, 1 Pet. ii. 13, 14.

Honour all men. Love the brotherhood. Fear God. Honour the king, 1 Pet. ii. 17.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men, Titus iii. 1, 2.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service as men-pleasers; but, as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men, Eph. vi. 5—7. See also Col. iii. 22—24.

Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed: and they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit, 1 Tim. vi. 1, 2.

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining; but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things, Tit. ii. 9, 10.

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward: for this is thankworthy, if a man for conscience toward God endure gref, suffering wrongfully, 1 Pet. ii. 18, 19.

Whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Mark x. 43—45.

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Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whoso, therefore, in all their duties, is our superior, ruling in God; unto whom we owe reverence, fear to offend, honour to whom honour. Rom. xiii. 1, 7.

Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of those that do well. 1 Pet. ii. 13, 14.

Honour all men. Love the brotherhood. Fear God. Honour the king. 1 Pet. ii. 17.

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Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 1 Pet. ii. 18, 19.

Whosoever will be great among you, shall be your minister; and whosoever of you will be chief, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark x. 43–45.

EXCUSES FOR NEGLECTING PUBLIC WORSHIP.

LET us examine the excuses usually offered:

1. Some say, "I come, when it is *convenient* to me!" Is, then, the great God of heaven and earth to wait his creature's convenience? How wonderful his patience, that he should give another sabbath to those who dare to make their trifling concerns an excuse for neglecting his positive command! But have we not a warning to teach us that the *convenient* season is never likely to come to those who put off salvation to a *leisure moment?* Acts xxiv. 25, 27.

2. Others, "I must labour hard for my bread: it may suit those who have no families to provide for to attend!"

Oh, foolish and ungrateful! Who is it that gives you health and strength to get bread for your families, and prospers the labour of your hands? Is it not that very God whose sabbaths you despise? That God whose worship you desert, and who, by the breath of his mouth, could blight all your endeavours, and send both body and soul quick into hell?

3. Others say, "I always make a point of sending my children, if I do not come myself!"

But can you expect your children to prize that worship which their parents neglect? or do you think that the piety of the child will atone for the impiety of the father or the mother? or, will you be content to be parted from your children, in the world to come, by a gulf which cannot be passed?

4. Others say, "I get my wages so late on Saturday night that I cannot go to the shop till the Sunday morning."

Here there is an utter fault on the part of the employer. Let those who engage the labour of others, pay them on the Friday evening, that they may be deprived of this excuse, and that the master may not share his servants' guilt.

5. Others, "I do not see the good of going; those who go there seem to lead no better lives than those who stay away."

No doubt there are such hypocrites, who assume the mask of religion on the sabbath, while they are as ungodly as others during the rest of the week. Their guilt, and a heavy guilt it is, rests on their own heads; but you must not deprive yourselves of heavenly food, because others turn it into poison.

Keep the *whole* of the sabbath holy. Call it a delight, holy of the Lord! We should rejoice in it to hear and read of the Lord Jesus Christ, who, after he had died for our sins, on that day was raised again for our justification, Rom. iv. 25. It is the Lord's day; let us give the whole of it willingly to the Lord.

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WHERE DOES THE INFIDEL DWELL?

NOT in heaven: there the saints continually sing, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever, Amen." The infidel rejects the Saviour, and therefore he can never be found in heaven: there are none but believers there.

Where does the infidel dwell?—Not in hell: no, there are no infidels there. In hell, "the devils believe and tremble." The great secret has been discovered; the lost soul has found out that the gospel is true, without being able to accept its blessed invitations. There is a great gulph placed between him and the righteous, which can never be passed. The lost soul will believe for ever the truths of God's word; but then his belief will not serve him.

Where does the infidel dwell?—He is to be found only in this world: he rejects the only revelation of his will which God has been pleased to bestow on his fallen creatures. An infidel is a wonder in three worlds:—angels in heaven wonder at his conduct; for they know the happiness he proudly rejects:—the saints in this world wonder at his conduct; they know that he loves darkness rather than light, because his deeds are evil:—the lost souls in hell wonder at his conduct; they know he is in error: one of them, more than eighteen hundred years ago, said,—"I pray thee, therefore, father Abraham, that thou wouldest send Lazarus to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment." Abraham replied:—"If they hear not Moses and the prophets," (that is, the holy scriptures,) "neither will they be persuaded, though one rose from the dead," Luke xvi. 31.

Reader, are you an unbeliever?—are you a despiser of the only way of salvation, through Jesus Christ?—have you rejected the inspired Bible without examination?—are you unwilling to listen to the evidence of the gospel? Be now entreated "to consider your ways." Repent, and believe the testimony of God in the Bible; and let the solemn words you have already read convince you of the danger of rejecting the evidence of the scriptures:—"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

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PREPARE TO MEET THY GOD.

THE Bible says, "It is appointed unto men once to die, but after this the judgment," Heb. ix. 27. "Behold, ye have sinned against the Lord, and be sure your sin will find you out," Numb. xxxii. 23. "Except ye repent, ye shall perish," Luke xiii. 3. Are you a swearer? Repent; for all swearers will be cast into the burning lake. Are you a sabbath-breaker? Repent; for God says, "Remember the sabbath-day to keep it holy," Exod. xx. 8. Are you a drunkard? If you are, repent; for you are a curse to your family and your neighbourhood; you are bringing a curse upon your own soul and body! Drunkards will have their eternal portion in that place of torment, where they will never have even a drop of water to cool their burning tongues, Luke xvi. 24.

But you may abstain from these gross sins, and yet not be prepared to meet God. The Bible says, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven," Matt. xviii. 3. All sin is exceeding sinful, whether in thought, word, or deed. Especially bear in mind these two things: First, that nothing can wash away sin, except the blood of the LORD JESUS CHRIST, 1 John i. 7; and, Secondly, That you must earnestly pray for the Holy Spirit to change your heart, to give you "repentance toward God, and faith toward our Lord Jesus Christ," Acts. xx. 21. Every good gift and every perfect gift cometh from above. The Bible says, "If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new," 2 Cor. v. 17.

READ YOUR BIBLE! CONSIDER! PRAY!

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REDEMPTION.

ALL have sinned, and come short of the glory of God, Rom. iii. 23. Without shedding of blood is no remission, Heb. ix. 22. The blood of Jesus Christ, God's own Son, cleanseth us from all sin, 1 John i. 7. These passages form the groundwork of a complete and conclusive argument in favour of the doctrine of human redemption. 1. All have sinned, and come short of the glory of God. Those who know and believe the word of God, will never deny it. To prove that we are guilty, we only need compare our tempers, affections, thoughts, words, and actions, with God's holy law. TEMPERS. Have we been always meek, patient, and resigned? AFFECTIONS. Have we always placed them on God, on Christ, and heavenly things? THOUGHTS. How often have they been vain and foolish! WORDS. How often have they been idle, unprofitable, and untrue! ACTIONS. How often have they been unkind, unjust, and injurious in their tendency and effects! The glory of God is promoted by our obedience; sin is the opposite of obedience, consequently every sinner comes short of the glory of God; that is, he fails to accomplish the design of his being. 2. Without shedding of blood is no remission; this is the only ground of remission which God hath revealed, therefore we have no warrant to expect pardon in any other way. Life once forfeited cannot, under any government, be equitably redeemed but by that which is of equal value. Life must be given for life, and, as "the blood is the life," so, without shedding of blood there is no remission. Yet some talk of the mercy of God, and of the efficacy of repentance, by virtue of which, they say, sin may be forgiven without an atonement. How absurd! can repentance change the sentence of the Judge? Impossible. Still we are told that God is merciful; we know it, we rejoice to know it; and is He not also just, and holy, and unchangeable? 3. "The blood of Jesus Christ, his Son, cleanseth us from all sin." Sinners, rejoice! "Help is laid upon One that is mighty." "Behold the Lamb of God, which taketh away the sin of the world." The blood of Jesus Christ, his Son, cleanseth us from all sin, from sin of every kind; from sins, however numerous; from sins, however aggravated, from sins, however long indulged. Blessed tidings! O repent, and seek these blessings through the atoning sacrifice of Christ, then you will be able to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ," Gal. vi. 14.

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FELLOW COUNTRYMEN,

THERE are many persons in our land who fear God and endeavour to keep his commandments; and who are deeply sensible, that his judgments are visiting the inhabitants of this country, as well as other places, because of their iniquities. Sabbath breaking and drunkenness abound; and "because of swearing the land mourneth," Jer. xxiii. 10.

Let those who read this paper ask their own hearts, if they are not contributing to *hasten* the threatened indignation of the Lord, which, sooner or latter, will overtake all those who do iniquity, as it did formerly the Jews, unless they repent and forsake their wicked ways. "Turn ye, turn ye from your evil ways, for why will ye die?" Ezek. xxxiii. 11.

It is true he is a God of love, and would not that any should perish, but that all should seek for mercy through the mediation and intercession of Christ. He waiteth to be gracious. But it is no less certain, that without repentance towards God and faith in the Lord Jesus Christ, where God is, the wicked never can be. For such is His abhorrence of sin, and detestation of the sinner, who forsaketh not his evil ways, that it is declared, "The wicked shall be turned into hell, and all the nations that forget God." Ps. ix. 17. "There is no peace, saith the Lord, unto the wicked; but weeping and gnashing of teeth," Isa. xlviii. 22. Matt. viii. 12.

Breaking the sabbath is the first step to ruin: it is opening the door and giving entrance to every sinful practice: it is the broad road to perdition. It is in this way more especially, that the enemy of souls deceives his votaries, who are thus led captive by him at his will, until the measure of their iniquity is filled up, and the Divine judgments overtake them. "For whatsoever a man soweth, that shall he also reap," Gal. vi. 7, 8.

If you are living a life of dissipation, and will allow yourselves to take excursions, and seek for pleasure on the sabbath; if you thus associate with the vain, the thoughtless, and the wicked, you are uniting with them in disobedience to God's command, "To keep *holy* the sabbath day;" and whatever you may think of your own character and conduct, you will partake also in their awful punishment. For God "will render unto every man according to his deeds," Rom. ii. 6.

When, therefore, you are about to unite with the despisers of God's authority and commands in "sabbath excursions," suffer this question of the Lord Almighty to arrest your attention.— "What doest thou here? Be sure your sin will find you out. Thou hast despised mine holy things and hast profaned my sabbaths. Behold, ye despisers, and wonder, and perish," 1 Kings xix. 9; Numb. xxxii. 23; Ezek. xxii. 8. 14; Acts xiii. 41.

I beseech you, therefore, to "consider your ways;" and *to-day*, while it is yet called *to-day*, "let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. lv. 7

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MARY, A PRAYING SERVANT GIRL.

THE following anecdote is taken from a religious magazine:—A number of ministers were assembled for the discussion of difficult questions, and among others it was asked, how the command to "pray without ceasing" could be complied with. Various suppositions were started, and at length one of the number was appointed to write an essay upon it to read at the next monthly meeting; which being overheard by a female servant, she exclaimed, "What! a whole month wanted to tell the meaning of that text! It is one of the easiest and best texts in the Bible." "Well, well," said an old minister, "Mary, what can you say about it. Let us know how you understand it; can you pray all the time?" "O yes, sir." "What! when you have so many things to do?" "Why, sir, the more I have to do, the more I can pray." "Indeed; well Mary, do let us know how it is; for most people think otherwise?" "Well, sir," said the girl, "When I first open my eyes in the morning, I pray, Lord open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word; and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption that I may be his child, and so on all day; everything I do furnishes me with a thought for prayer." "Enough, enough," cried the old divine, "these things are revealed to babes, and often hid from the wise and prudent." "Go on, Mary," said he, "pray without ceasing; and as for us, my brethren, let us bless the Lord for this exposition, and remember that He has said, 'The meek will he guide in judgment.'" The essay, as a matter of course, was not considered necessary after this little event occurred.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus," Phil. iv. 6, 7. "Behold the Lamb of God, which taketh away the sin of the world." John i. 29. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," Acts iv. 12.

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IMPORTANT CONSIDERATIONS.

1. THREE things ought to occupy much of your thoughts and time: you are a dying sinner, an accountable creature, and an immortal being. "Dust thou art, and unto dust shalt thou return," Gen. iii. 19. "Every one of us shall give account of himself to God," Rom. xiv. 12. "These shall go away into everlasting punishment: but the righteous into life eternal," Matt. xxv. 46.

2. There are three things which you cannot avoid; the season of affliction, the hour of death, and the day of judgment. "Man is born unto trouble, as the sparks fly upwards," Job v. 7. "It is appointed unto men once to die," Heb. ix. 27. "We shall all stand before the judgment seat of Christ," Rom. xiv. 10.

3. There are three things you ought to desire and pray to secure: the sense of sin pardoned, a heart-felt interest in the salvation of Christ, and meetness for glory. "Blessed is he whose transgression is forgiven, whose sin is covered," Psa. xxxii. 1. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent," John xvii. 3. "Be ye also ready: for in such an hour as ye think not, the Son of man cometh," Matt. xxiv. 44.

4. To this end, three things you must daily observe and practise, as in the presence of an all-seeing God: searching of the holy Scriptures to know your own state and character, "Looking unto Jesus" for pardon, peace, and glory; for every comfort in time, and for every blessing throughout eternity; earnest prayer for the grace and guidance of the Holy Spirit to lead you into all truth, to preserve you in the right way, to make and keep you humble at the foot of the cross, and to prepare you for His everlasting kingdom.

5. Therefore, "Whatever thine hand findeth to do, do it with all thy might. Behold! now is the accepted time; behold! now is the day of salvation. Seek ye the Lord, while he may be found a God of mercy, and call upon him, while he is near to bless and to save you. How can you escape, if you neglect so great salvation? But why will ye die? God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. One thing is needful. It is the salvation of your soul, and dependence on the righteousness of the Son of God for that salvation. What will you be profited, if you gain the whole world, and lose your soul at last? Repent, and be converted, and your sins shall be blotted out. The blood of Jesus Christ, God's Son, cleanseth from all sin. Believe on the Lord Jesus Christ with all thine heart, and thou shalt be saved."

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"HE THAT HATH EARS TO HEAR, LET HIM HEAR."

ALL have sinned, and come short of the glory of God, Rom. iii. 23.

The wages of sin is DEATH! Rom. vi. 23.

Christ Jesus came into the world to SAVE sinners, 1 Tim. i. 15.

God so loved the world, that he gave his only begotten Son, that whosoever BELIEVETH in him should not perish, but have everlasting life, John iii 16.

Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give REPENTANCE to Israel, and forgiveness of sins, Acts v. 31.

He that believeth on the Son hath everlasting life, John iii. 36.

He that believeth not the Son shall not see life; but the wrath of God abideth on him! John iii. 36.

Jesus said unto him, (Nicodemus,) Verily, verily, I say unto thee, Except a man be BORN AGAIN, he cannot see the kingdom of God, John iii. 3.

Except ye REPENT, ye shall all likewise perish, Luke xiii. 3.

When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire TAKING VENGEANCE on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power.

When he shall come to be glorified IN HIS SAINTS, and to be admired in all them that believe, 2 Thess. i. 7—10.

Behold I come quickly, Rev. xxii. 12.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely, Rev. xxii. 17.

Surely I come quickly: Amen. Even so, come, Lord Jesus, Rev. xxii. 20.

Printed by W. CLOWES and SONS, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 145.

WHERE WILL YOU GO WHEN YOU DIE?

Ah! my friend, that is the point, where will you go when you die? for it is "what comes after death," which must truly alarm you, if your sins are not pardoned! You may say to your soul, "Soul, take thine ease, eat, drink, and be merry," and thus try to silence the voice of conscience, when you do evil, but that faithful monitor is continually warning you of a "judgment to come." You may put off repentance and prayer, day after day, and thus trifle with God and your soul while in health; but should death suddenly hurry you into the presence of that God, against whom you have been rebelling all your life by your sins, how certain must be your condemnation at that fearful day! For the Bible declares, that unless your sins are pardoned, Acts xxvi. 18, and your heart changed, John iii. 3, you cannot be admitted into heaven. Where else then can you go? Must it be to hell! Yes: for God has declared, that the wicked shall be turned into hell, Psa. ix. 17. And at the judgment of the great day, when you behold Christ seated on his throne, with the righteous on his right hand, oh! how will you feel when you find yourself on his left hand, and then to be shut out of heaven! When your turn comes to give an account of the "deeds done in the body," and you are asked, why you did not break off your sins, and repent, and turn unto God, and attend his house, and read his Bible, and pray for mercy and grace, through Jesus Christ, what excuse will profit you then? None. And being found guilty, you will be condemned to that place of torment, "where the worm dieth not, and the fire is not quenched!" Ah! my friend, does your heart fail you, lest you should die as you are? Do you sigh, and wish it were otherwise with you? What is then to be done? Is there no remedy for your unhappy case? No balm to heal your guilty conscience? Yes, blessed be God, there is one remedy, and only one, in the blood of Jesus Christ, God's own Son, who died to save sinners. If you call upon him for mercy, he will pardon all your sins. Go then, my friend, to him, and be not afraid; he will not cast you out, John vi. 37, nor even reproach you with your past guilt, but will give you pardon and peace of mind now, and will receive you into heaven when you die. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief," 1 Tim. i. 15.

Printed by W. Clowes and Sons, Duke-street, Lambeth; sold at 56, Paternoster-row.—No. 146.

SERIOUS QUESTIONS.

There is a God. He preserves, and he can destroy you. Do you daily think of him?

You have a soul. Do you care for it? You care for your body, but do you properly care for your soul?

You are a sinner. Do you know how a sinner can be saved?

There is a Saviour. Are you anxious that he may save you?

There is an awful hell. Are you seeking to escape it?

There is a glorious heaven. Are you in the way to it?

You must soon die. Are you prepared for the solemn change?

You must appear at the judgment seat of Christ. What will then be your lot?

There is an eternal state after death. Is your's likely to be an eternity of bliss? or an eternity of woe?

You must be pardoned through the blood of Christ, and sanctified by the Spirit of God, or you cannot be saved. Are you daily seeking these blessings?

"Without holiness no man shall see the Lord." Are you living a holy life?

There is a Book able to inform you on these subjects, and to make you wise unto salvation. Do you search the Scriptures?

Printed by W. Clowes and Sons, Duke-street, Lambeth; sold at 56, Paternoster-row.—No 147.

HAVE YOU A SOUL?

FRIEND, the reason I ask this question of you, is because I see you so busy providing for your body. You rise early and sit up late, to work for the wants of your body: your conversations are about your body—What shall I eat? and what shall I drink? and wherewithal shall I be clothed? Now, as you seem to have all your thoughts engaged about the wants of the body, let me ask, Have you a soul? If you have, and if you profess to believe that the soul will live in happiness or misery when the body dies, should you not feel anxious to have a home for it when the body lies in the dust? How very foolish to spend all your time providing for the one, whilst you are neglecting the other! How can you expect to be happy in death, or to go to glory after death, if you live as if you had no soul? for had you no soul, could you act in any other way than you do? Jesus came into this world to suffer, bleed, and die for the redemption of the soul: this shows its value. Your soul is lost by sin, and none but Christ can save it. Have you repented of your sins, and asked what you must do to be saved? Attend to your soul before it is too late. The loss of a soul is a greater loss than the loss of the whole world; and a lost soul will be in misery through the countless ages of eternity. Have you a soul? Without one moment's delay seek salvation through Jesus Christ; "for what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Act not the part of that worldly minded man, who foolishly said, "Soul," (he should have said body,) "thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry," Luke xii. 19: that night his soul was required of him. Prepare now to meet thy God. The blood of Christ alone can wash thy soul from every stain; his righteousness alone can adorn thy soul: his love alone can cheer thy soul amidst every trouble; his fulness alone can satisfy thy soul, and render thee happy when time shall be no longer. O reader! think, speak and act as one who has a soul, and as one whose soul is preparing for a world of endless joy.

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THE WRONG ROAD.

My friend, you are travelling the journey of life: there are two roads that lead through this world, the end of the one is everlasting life, and of the other everlasting misery. It is a serious question, Are you in the right, or the WRONG ROAD? You may reply, "I have hitherto considered myself right?" That may be, and yet you may be wrong; for "there is a way which seemeth right unto a man, but the end thereof are the ways of death," Prov. xiv. 12. "But," you say, "I am going the way that others have gone before me; and thousands are still companions with me here: surely this great multitude cannot be wrong!" Hear the words of the Lord Jesus Christ; "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat," Matt. vii. 13. Here are found men of different conditions, the rich and the poor, the wise and the unlearned, the aged and the young; here are the hypocrite and the formalist, as well as the openly profligate—all travelling the wrong road! The right road is described as "the way of holiness:" but if you are cherishing sin in your heart; if you are "walking according to the course of this world, fulfilling the desires of the flesh and of the mind," Eph. ii. 2; if you are a stranger to the sanctifying influences of the Spirit of holiness; if you are living in the neglect of the great salvation which is by Christ Jesus, who died on the cross for sinners, you are certainly in the wrong road.

Have you considered that you will soon arrive at the END OF YOUR JOURNEY? that you are making progress with sure and hasty steps to the close of life? Soon your state will be unchangeably fixed in eternity. Concerning those who continue impenitent God has said, "Woe unto the wicked! it shall be ill with him," for the "wicked shall be turned into hell," Isa. iii. 11; Psa. ix. 17. Flee, then, from the wrath to come: approach unto God by faith in Christ; trust in his atoning sacrifice and justifying righteousness as the ground of your acceptance, and you will find that He is able and willing "to save them to the uttermost that come unto God by him," Heb. vii. 25. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," 1 Tim. i. 15.

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THE WRONG ROAD.

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Have you considered that you [illegible] the end of your journey? that you are [illegible] with [illegible] hasty steps to the close of [illegible] unexpectedly raised [illegible] impenitent God has said, "Woe [illegible] with him;" for the "wicked shall be turned into hell." [illegible] Psal. ix. 17. [illegible] church unto God by [illegible] sacrifice, and justifying [illegible] acceptance; and you [illegible] that He [illegible] to save them to the uttermost that come unto God [illegible]." Heb. vii. 25. "This is [illegible] and worthy of all acceptation, that Christ Jesus came into the world to save sinners;" 1 Tim. i. 15.

[illegible]

WHERE ARE YOU GOING?

ARE you going to break the sabbath, by profaning with vain and trifling conversation its sacred hours, which the Lord commands to be sanctified? Are you going to the public-house to drown your senses, and fit yourself for the pit of destruction, whose mouth opens wide to receive the ungodly? Are you going to take God's name in vain, and swear, and thus to pray for the curse of the Almighty upon your soul? Stop, sinner, the Bible says, "Flee from the wrath to come!" Look back! Look at your sins, and say, if you are prepared to die? Look forward, and behold your certain doom to everlasting misery, except you repent, except you are converted, Luke xiii. 3. WHERE ARE YOU GOING?—to endless woe!—to indescribable torment!—to a gulf of darkness and despair! —Why, sinner? why so mad? why so bent on destruction? why hasten to eternity in such an awful condition?—Reflect, pause, and take one moment to consider, and ask, if there be a possibility that you may be saved, and plucked as a brand from the burning. The question is—WHERE WILL YOU GO? Let your answer be this once, Lord, to whom shall I go, but to thee, for thou hast the words of eternal life? John vi. 68. Flee, then, for mercy to the Saviour, and pray for pardon for the past, and for grace to help you for the future. Mourn over the sins which you have committed against God, and pray earnestly for a new heart and a right spirit, which God has promised to bestow. Pray for his Holy Spirit to teach you, and to enlighten your mind, to show you the danger of dying without repentance, and to incline you to lead a new life of godliness, holiness, and righteousness. Attend the Lord's house, and do not trifle with the sabbath, nor waste its sacred hours in folly; but listen to the gospel, read the word of God, and believe on that Saviour, whose precious blood alone cleanseth from all sin, John i. 7. So shall you find salvation, instead of the wrath to come, and the ways of religion prove to you ways of pleasantness and paths of peace, Prov. iii. 17.

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NOT NOW.

NOW is a short word, but contains much; inattention to this word has been the cause of many tears and sorrows. Men intend to believe in the Lord Jesus Christ, but NOT NOW. They intend considering the state of their souls, but NOT NOW. They intend to reform their lives, but NOT NOW. They intend giving God their hearts, but NOT NOW. Now God sends the sinner invitations of mercy. Now God calls, warns, and intreats us to consider our ways; to be reconciled to Jesus. Now the door of mercy stands open. Now there is mercy for sinners of the blackest die, and God says, "Come now, and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isa. i. 18 "Now is the accepted time, now is the day of salvation," 2 Cor. vi. 2. Now God gives sinners time and space to repent; to read, pray, hear the word, and be useful to others. Now is proclaimed pardon to the guilty, a Friend to the friendless, rest to the weary and heavy laden. But, alas! sinners wait and say, NOT NOW.

If a good bargain is offered, men accept of it NOW. If a promise is made of temporal good, they accept it NOW. If they are ill, they are glad to see a physician without delay: and why do sinners refuse spiritual blessings, by saying, NOT NOW? Because they dislike them, they think they can easily get them when they want them; they have no relish for the blessings of the gospel, they do not feel their need of them; they are engrossed about temporal affairs. They try to pacify conscience by saying, I will believe and repent soon, but NOT NOW; every day brings the same objections until it is found that NOW is changed into, *It is* NOW *too late.* The sinner dies, and NOW is a word unknown, except it be in the recollection of past promises and opportunities; no more invitations, no longer is there hope, and the sinner perishes by neglecting salvation. O sinner, think NOW, flee NOW to Jesus. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

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"HER HOUSE IS THE WAY TO HELL."

PROVERBS VII. 27.

LET me request your attention for a few moments, while I ask you, What course is this you are running? In the greatness of your folly have you gone astray? Do you lie in wait as for a prey, and increase the transgressors among men? Have you given yourself over to work all uncleanness with greediness? Are you coveting the wages of unrighteousness, and eating the bread of wickedness? and are you aware that in all this you are provoking the Holy One of Israel to anger? "Let no man deceive you with vain words: for because of these things cometh the wrath of God!" Where, O ask yourself, where will the path of sin, on which you run, with so much thoughtlessness and unconcern, lead you? Do not shrink from the question. If you faithfully listen to your own conscience, it will confirm the declaration of eternal truth, that it is "the way to hell, leading down to the chambers of death." How miserable—how awfully miserable must you be, in looking forward to such an end of your course! And terminate it must, and that perhaps sooner than you are aware. Do you not know that the companions of fools shall be destroyed? that she who pursueth evil, pursueth it to her own hurt? that "the soul that sinneth, it shall die?" and that you are ruining your own soul, and bringing upon yourself swift destruction? Death and hell are words of awful import. Perhaps they are familiar to your ear; but have you ever thought of the horror of the worm that dieth not, and the fire that shall never be quenched? Have you ever thought of the lake of fire and brimstone in which impenitent sinners shall agonize through all eternity? Do you shudder to look forward? Do you feel as if you were shut up to utter destruction? Do you ask with awful earnestness, "How shall I escape the damnation of hell?"

I rejoice to say there is a way of escape even for you; and allow me to direct you to Him of whom it was said, "This man receiveth sinners." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Yes, he saves the chief of sinners; to one as vile as you he said, "Woman, thy sins are forgiven thee; go in peace." By means of this paper he freely offers salvation to you; accept it, I entreat you, now, or you may lose it for ever. Turn away from the paths of vice and destruction. Listen to the voice of the compassionate Redeemer, entreating you to come unto him and be reconciled. Christ and his people will joyfully receive you; and the angels in heaven will rejoice over you as a repenting sinner.

Should these few words lead you to think of giving up your present ruinous course of life, let me inform you that there are friendly asylums, where you will be kindly received. Any Christian minister will direct you to these asylums.

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QUESTIONS CONCERNING THE BIBLE.

Those who deem the Bible an imposture are requested to answer the following questions:—1. Can any one inform me when it was first palmed on the credulity of mankind? 2. How is it so little adapted to gratify the sinful propensities of human nature? 3. How is it so pure, and lofty, and godlike in its demands? 4. How has it been so wondrously preserved, in a world so hostile to its interests? 5. How has Omnipotence so often interposed to verify its claims? 6. How is it that Palestine, Idumea, Babylon, Egypt, Assyria, and Rome, are all, at the present moment, monuments, to the very letter, of the truth of its awful predictions? 7. How can we account for its early and signal triumphs over the temples and the religion of paganism, when no arm of power interposed on behalf of its heralds, and when imprisonment and death awaited its converts? 8. How is it that the happiest states of society have been found under its auspices, and that nations rise in the scale of civilization and humanity, as they yield themselves to its benign and purifying influence? 9. How is it that the greatest ornaments of human nature, those who have shed an imperishable lustre on the race, have been Christians? 10. How is it that the most wonderful transformations our world has ever beheld, have been wrought upon individual character by the mighty power of the gospel of Christ? 11. How comes it to pass, that the Bible, written by so many different persons, in so many different ages, is yet so consistent and harmonious in all its parts? 12. How is it that, in the nineteenth century of the Christian era, the imposture is farther than ever it was from detection, and that the advocates and friends of Christianity are more numerous than at any former period since Jesus of Nazareth appeared in our world? 13. How is it that all other systems of religion are gradually sinking into decay, while Christianity is coming forth before the nations, "fair as the moon, clear as the sun, and terrible as an army with banners?"

14. In one word; if it be an imposture, how is it that it answers to every just view of the blended rectitude and love of God? How is it that it realizes the best hopes of human nature? How is it that it is the best solace for mourners; the best mitigator of human woes; the best preservative against the vices and blandishments of the world; the best security of all the social virtues; the best conservator of the peace, sanctity, and happiness of families; and the best friend in the hour of dissolution, when all the visions of life have fled, and the anxious, foreboding spirit of man is about to take its flight into the unknown regions of the invisible world?

Receive, then, the Bible as the word of God; believe in that Saviour whom it makes known, and you shall be saved.

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RELIGION WITHOUT CHRIST.

THERE are thousands who profess and call themselves Christians, and who would be highly offended were any individual to question the reality of their religion. But alas! their religion—if religion it may be called—has nothing to do with Jesus Christ. It is not founded on faith in Him. It is not connected with exclusive dependence on the blood and righteousness of Christ. It does not lead them to make constant application to Him for mercy and grace and salvation. It does not constrain them supremely to love the Saviour, habitually to delight in Him, gratefully to praise Him, willingly to serve Him, universally to obey Him. Is not this the case with multitudes? What, then, is the nature of their religion? Is it experimental? is it genuine? is it saving? No! It is a religion without Christ! And will such a religion save them from the guilt of transgression, the dominion of sin, the wrath of God, the torments of hell? No! that religion which does not begin by looking to Christ, which does not depend on Him for all its supplies, and which does not keep the soul within the attraction of His cross, and secure obedience to the Divine commands, is not acceptable in the sight of God now, and will not stand the test of a judgment-day.

Reader! examine yourself. What is the nature of your religion? On what is it founded? What are its principles? What are its effects? Is it connected with repentance towards God, and faith in our Lord Jesus Christ? Does it constrain you to love and serve and obey Christ? O! remember it is only by your exercising faith in Him, and seeking the influences of His Spirit, and the blessings of his salvation, that you can live and die in the possession and practice and enjoyment of experimental, vital, and saving religion. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," 1 Tim. i. 15; "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 31.

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Printed by W. Clowes and Sons, [illegible]

SEARCH THE SCRIPTURES.

READER, "Search the Scriptures," John v. 39. They are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that you may be perfect, and thoroughly furnished unto all good works. They describe man as originally formed in the image of his Creator; his mind endued with knowledge; his will upright; his affections holy; his conscience pure; a stranger to guilt, shame, and fear; as conversing with God; as innocent and happy, till the disobedience of our first parents involved themselves and their posterity in sin and misery. After this transgression, the Bible represents man as shapen in iniquity and conceived in sin; his understanding dark; his will depraved; his affections earthly; alienated from God, and labouring under the condemnation of a broken law, which can be satisfied with no obedience but such as is perfect and sinless. But, though by the disobedience of one man many were made sinners, yet by the obedience of One it pleased God to make many righteous. In the Bible is recorded that gospel, which discovers how sin may be pardoned consistently with Divine justice, God reconciled, and man completely recovered to holiness and happiness through Christ, by the gracious influences of the Holy Spirit upon the soul. It points out the Saviour, as wisdom to the ignorant, righteousness to the guilty, sanctification to the polluted, and redemption to the captive. Him has God exalted, to give repentance, and the forgiveness of sins.

Reader, if you have been convinced of the exceeding sinfulness of sin, and have fled for refuge to this hope, which your Bible sets before you, see that you adorn the doctrine of God your Saviour in all things; for you are not your own, but bought with a price: let the love of Christ, therefore, constrain you to the faithful discharge of every personal and relative duty. Read your Bible daily. It will teach you to take the love of God as the principle, his word as the rule, and his glory as the end of all your actions. Its truths will be a sovereign remedy for all your trials in life; they will deprive death of its sting, and give you a well-founded hope of happiness beyond the grave.

As a proof of the sincerity of your religious profession, the Bible commands you to be instant in prayer, humble in your general behaviour, respectful to your superiors, kind to your equals, condescending to your inferiors: it requires you to overcome evil with good, to be merciful, just, temperate, pure, peaceful, patient, thankful, resigned; to mortify your corrupt affections, and to aim at universal obedience in thought, word, and deed. Yet forget not, reader, that though the duties of religion can never have too much of your diligence, they can never have too little of your dependance: for the Bible declares that the atoning blood of the Lord Jesus Christ is the only ground of our reconciliation to God, and his perfect righteousness our only title to heaven.

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SEARCH THE SCRIPTURES.

READER, "Search the Scriptures," John [illegible] by inspiration of God, and are profitable [illegible] for correction, for instruction [illegible] perfect, and thoroughly furnished [illegible] mind enabled with [illegible] his conscience purged [illegible] versing with God [illegible] our first parents [illegible] mistry. After [illegible] shapen in iniquity [illegible] his will depraved [illegible] labouring under [illegible] satisfied with [illegible] though by the [illegible] yet by the [illegible] cous. In the Bible [illegible] sin may be pardoned [illegible] ciled, and man [illegible] through Christ [illegible] upon the world [illegible] nun, redemption [illegible] and redemption [illegible] repentance, and the [illegible]

Reader, if you [illegible] of sin, and have [illegible] before you, see that [illegible] in all things. [illegible] let the love of God [illegible] charge of every person [illegible] daily. It will [illegible] his word as the rule [illegible] Its truths will [illegible] they will depend [illegible] hope of happiness [illegible]

As a proof of [illegible] bible commands [illegible] usual labours [illegible] considerations [illegible] with good [illegible] thankful, rejoiced [illegible] at universal [illegible] not, reader, that [illegible] too high or too [illegible] depend [illegible] for the [illegible] Christ [illegible] God, and the greatest [illegible]

"YE MUST BE BORN AGAIN."—John iii. 7.

1 Awak'd by Sinai's awful sound,
My soul in bonds of guilt I found,
And knew not where to go;
Behold the record clear and plain,
The sinner must be born again,
Or sink to endless woe.

2 Amaz'd I stood, but could not tell
Which way to shun the gates of hell,
For death and hell were near;
I strove indeed, but strove in vain,
The sinner must be born again
Still sounded in mine ear.

3 When to the law I trembling fled,
It pour'd its curses on my head,
I no relief could find;
This fearful truth increased my pain,
The sinner must be born again,
O'erwhelm'd my tortured mind.

4 Again did Sinai's thunders roll,
And guilt lay heavy on my soul,
An overwhelming load;
Alas! I read and saw it plain,
The sinner must be born again,
Or drink the wrath of God.

5 The saints I heard with rapture tell
How Jesus conquered death and hell,
And broke the fowler's snare:
Yet when I found this truth remain,
The sinner must be born again,
I sunk in deep despair.

6 But while I thus in anguish lay,
Jesus the Saviour pass'd that way,
And felt his pity move;
The sinner, by his justice slain,
Now, by his grace, is *born again,*
And sings redeeming love.

7 To heaven the joyful tidings flew,
The angels tuned their harps anew,
And loftier notes did raise;
All hail! the Lamb who once was slain,
Unnumber'd millions *born again,*
Will shout thine endless praise.

Now if any man have not the Spirit of Christ, he is none of his. For as many as are led by the Spirit of God, they are the sons of God, Rom. viii. 9. 14.

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THE DYING SOCIALIST.

"CALL it not Socialism, call it devilism! for it has made me more like a devil than a man," exclaimed a poor dying man, at Birmingham, to one of the town missionaries who visited him on his death-bed. "I got into company, which led me to Socialism and to drinking. I rejected the Bible, denied the Saviour, and persuaded myself that there was no hereafter; and as the result, I acted the part of a bad father, and a bad husband. I have the testimony of my master, that I was a steady and respectable man until I listened to the Owenites; but since that time I have become a vagabond, and they who formerly knew me have shunned me in the streets. The system of the Owenite is worse than that of Paine." Such was the testimony of a dying victim of Socialism.*

Reader, tell the infidel that you will not listen to him till he produces a better book than the Bible. He knows he cannot do this. If your Bible be rejected, what guide have you through life, what support in death? This book alone reveals a Saviour who died for our sins; and through faith in Him is certain salvation, present peace, and everlasting glory.

* See James's "Young Man from Home," chap. iii.

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THE DYING SOCIALIST.

[illegible] made me more like a [illegible] a poor dying man, at Hinckley, [illegible] missionaries who [illegible] Methodism and to drinking. I [illegible] the [illegible] and penitential [illegible] moderation and [illegible] had [illegible] and [illegible] money of my mother that I [illegible] spendable [illegible] but some time I have [illegible] and they who formerly knew me [illegible] me in the street. The [illegible] more than that of Paine." [illegible] of a dying young of [illegible]

Reader, tell the [illegible] is to be. [illegible] Bible. [illegible] be received, when [illegible] what support is [illegible] a Saviour who [illegible] faith in Him is certain [illegible] an everlasting glory.

* See James' "[illegible]"

IMMORAL EFFECTS OF SOCIALISM.

THE following account is taken from the public journals.—"Some days ago, a young woman who said her name was Mary Ann Bennett, with an infant seven months old in her arms, applied at Lambeth-street, London, to the Hon. G. C. Norton, the sitting magistrate, for his advice and assistance, in consequence of having been deserted by a man named Joyce, with whom she had lived. It appeared that while acting as bar-maid at an inn in Manchester, Joyce, who is an engineer, paid his attentions and promised to marry her. After a little time, he represented himself as a member of Mr. Owen's social community, and intreated her to become his partner under that system, assuring her at the same time that the greatest possible happiness would be the result. She resisted his importunities for some time; but at length, about nineteen months ago, consented to his wishes, not, however, before he repeatedly promised to take her to London, and marry her at the church of St. Martin's-in-the-fields. Some time after the birth of her child, she ascertained that Joyce had another wife, or at least had lived a considerable time with another young woman whom he had married according to Mr. Owen's Social System, but whom, with her three infant children of whom he was the father, he also deserted! About five weeks ago, he also deserted the applicant, leaving her without the slightest means of subsistence for herself and her infant. In reply to the questions of the magistrate, the applicant said that before she went to live with Joyce, a sort of ceremony was performed by Mr. Owen, at the New Carpenters' Hall, Manchester. The nature of the ceremony was, that they were to live together as man and wife; but at the same time, if ever they found any body else with whom they could be more comfortable or happy, they might separate! She also said that neither Joyce nor herself had been regular inmates of the "community," as the latter had only paid £25 out of £40 which was required by Mr. Owen as admission money! She was, however, perfectly acquainted with the regulations of the "Harmony," which were, that the inmates should be dressed in a particular kind of livery, dine at one common table, and work for a certain number of hours every day at their respective trades. Sunday they spent in dancing, singing, and all sorts of amusements, instead of going to church; and the children were taken from their mothers shortly after they were born, and handed over to the care of nurses appointed for them. The worthy magistrate ordered some temporary relief to be given to the applicant, who seemed to be suffering under extreme mental anguish and imminent starvation."

Listen for one moment to the gross sentiments of the leader of Socialism. He states, that marriage is a "Satanic institution." These are his own words, and that marriage is "an accursed thing," (and that he puts in italics,) "a baneful crime against nature," "a cunningly devised fable." Will the women of England give up Christianity for such vicious principles? Christianity teaches men to love their wives, and not to be bitter against them. It says, "Let not the husband put away his wife," 1 Cor. vii. 11. "Let every woman have her own husband," 1 Cor. vii. 2. "Let not the wife depart from her husband," 1 Cor. vii. 10. Oh then, love that gospel which reveals a Saviour who died for the lost, and which, while it prepares them by faith in Jesus Christ for a happy eternity hereafter, sheds its blessings on all the relations of life.

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HUMOROUS TRIALS OF SOCIALISM.

[illegible]

THE YOUTHFUL INFIDEL.

A DYING SCENE.

A CLERGYMAN at Manchester, visiting a dying youth, began to speak to him about the Saviour, and the necessity of looking to Him for pardon and peace. With agonizing feelings the youth exclaimed, "I cannot look to Him; for I have burned my Bible!" "But," said the minister, "there is mercy for the chief of sinners, who looks with a penitent heart to the Saviour." Again the dying youth howled out, "I have burned my Bible!" At this moment three of his companions came in. The dying youth fixed his eyes upon them, and exclaimed, "May God Almighty curse—curse—curse you!" and fell back, and expired!

Surely "the way of transgressors is hard." This young man had been brought up in different principles, but had been ruined by his wretched companions, who on one occasion had met together, and agreed to burn their Bibles! Oh that such men would remember that although they may burn the holy book, they cannot destroy the truth, for Christ hath declared, "It is easier for heaven and earth to pass, than one tittle of the law to fail," Luke xvi. 17.

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THE NEW YEAR.

A HAPPY NEW YEAR is now the common salutation; but how few seek happiness where alone it can be found! Without the favour of God, there can be no real peace. "In his favour is life," Psa. xxx. 5. His "lovingkindness is better than life," Psa. lxiii. 3. At the commencement of another year, we should pause, and remember who crowneth the year with his goodness, Psa. lxv. 11. This season is a fit one to look over the past; and although not all the power in the universe can recall one fleeting moment, or bring back one lost opportunity, yet, with a view to the improvement of the future, let us ask ourselves, How have we improved the past year? How have we used the talents intrusted to us by God? Have we by God's grace repented of, and forsaken our sins? Have we received the record God has given us of his dear Son? Or, Are we living merely for this world? "dead in trespasses and sins," far off from God by wicked works?

Are there not many who at the close of the year may say, "We are not saved?"

What a valuable season is this, too, for reflection, and determination as to the future! Why should we not now say, By the grace of God, I will begin to seek the Lord; or, with the prodigal of old, "I will arise, and go to my father." I will leave the service of Satan, that worst of masters, for the service and favour of God? What should we feel if there were no invitations from our Creator for us to return to him! no opportunities or encouragement for our seeking God! And shall we neglect God, because his mercy and forbearance have been so great toward us! Let us rejoice that there is forgiveness with him, that he may be feared, Psa. cxxx. 4. Our merciful Creator is yet stretching out his hands, and calling to each and to all of us, to be reconciled to him, through Jesus Christ. Can we hear of such tender mercy—That "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16, and can we yet turn away with indifference, and reject the offer? To you is the word of this salvation sent. "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 31. "Him that cometh to me," says our Divine Redeemer, "I will in no wise cast out," John vi. 37. And we are assured that he is able to save to the uttermost all that come unto God by him, Heb. vii. 25.

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ARE YOU GOING TO THE HOUSE OF GOD?

On a sabbath evening in January, 1840, James M——, aged 19, was asked to go to the house of God. He declined the invitation, and tried to evade it by entering his mother's cottage. His friend followed him, and, being again repulsed, addressed him thus: "If I had a message from God to you to say that this was to be your last sabbath, would you not then attend?" He replied, "Yes, I think I should." "Now, can you say that it will not be your last?" He answered, with some hesitation, "No, no, I cannot." "You admit, then, it may be your last." He assented. His friend continued: "Well then, James, as it may be so, promise me to come." James was there. The text was, "Prepare to meet thy God;" and under the appeal which followed, he experienced emotions to which he had hitherto been a stranger. His hands concealed his face, but not his tears. On the Tuesday following, he took cold. On Wednesday, he grew worse, and, becoming alarmed for the safety of his soul, eagerly inquired, "What must I do to be saved?" He prayed. "Mercy, mercy, mercy!" was his unceasing cry, until on the morrow death closed his lips in eternal silence, and ushered his soul into the presence of his God.

Reader, you are invited to go to the house of God to-day. Do you hesitate? Answer this question, Were this sabbath to be your last, would you not go? If it were, would you spend it as you now intend to do? Can you say that it will not be your last? Then go to the house of God to-day to hear of that Saviour who died for sinners, and who "is able to save them to the uttermost that come unto God by him," Heb. vii. 25. "Behold, now is the accepted time; behold, now is the day of salvation," 2 Cor. vi. 2. "To-day if ye will hear his voice, harden not your heart," Heb. iv. 7. Therefore to-day listen to the voice of mercy, lest to-morrow your soul should be in eternity.

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ARE YOU GOING TO THE HOUSE OF GOD?

On a sabbath evening in January, 1816, James M——, aged 12, was asked to go to the house of God. He declined the invitation, and tried to evade it by entering his mother's cottage. His friend followed him, and, being again repulsed, addressed him thus: "If I had a message from God to you to say that this was to be your last sabbath, would you not then attend?" He replied, "Yes, I would." "Now, can you say that it will not be your last?" He hesitated, with some hesitation, "No, no, I cannot." "You do not, then, it may be your last." He resolved. His friend continued: "Well then, James, as it may be [illegible] James was there. The text was, "Prepare to meet thy God;" and under the appeal which [illegible] conditions to which he had [illegible] His humbled countenance concealed his face; but not his tears. In the week following, he took cold. On Sabbath [illegible] very, and becoming alarmed for the safety of his soul, earnestly inquired, "What must I do to be saved?" He [illegible] "Mercy, mercy, mercy!" was his [illegible] on the morrow death closed his lips in eternal silence, and ushered his soul into the presence of his God.

Reader, you are invited to visit the house of God to-day. Do you hesitate? Answer this question, Were this sabbath to be your last, would you not go? If it were, would you spend it as you now intend to do? Can you say that it will not be your last? Then go to the house of God, to hear of that Saviour who died for sinner[illegible] to save them to the uttermost that come unto God by him," Heb. vii. 25. "Behold, now is the accepted time, behold, now is the day of salvation." 2 Cor. vi. 2. "Today if ye will hear his voice, harden not your hearts," Heb. iii. 7. Therefore to-day listen to the voice of mercy, lest, ere morrow your soul should be in eternity.

[illegible]

THIS MAY BE YOUR LAST SABBATH.

On a sabbath in October, 1836, two visitors entered an apartment in which they found a husband, wife, and five children, whom they addressed on the importance of observing God's laws, the necessity of a change of heart, and the consequences of dying without it, John iii. 3, on the frailty of health, and the uncertainty of life. The husband replied, "I serve God as well as I can: God is a God of mercy; I am not going to die yet, for there is nothing the matter with me:" and with a smile he added, "I will promise to go to the house of God some day." Much was said, and the visit was closed with these solemn words, "Remember, this may be your last sabbath."

In a day or two after, the poor man was suddenly overtaken by a disease which baffled medical skill. He felt his danger; he cried, "The visitor! the visitor!" But the visitor's address was not known. He then cried out, "The visitor's tract! oh, then, give me the visitor's tract!" He read it, and its continued reading was interrupted only by his cries for "Pardon! pardon!" which, on Friday, were silenced by death.

Reader! on what are you resting to deliver your soul from the guilt of sin, and the condemnation and curse of God's broken moral law? Rom. iii. 10—19. Is it on serving God as well as you can? What man living has ever done as well as he could, or as well as he might? Remember, that by the deeds of the law shall no flesh be justified, Rom. iii. 20. Do you rely on the mere mercy of God? Recollect, God's justice must be satisfied before his mercy can be extended to you; for his justice spared not his own Son when the iniquity of his people was laid upon him. Oh flee from all vain delusions. Believe in the Lord Jesus Christ, through whom God is both just, and the justifier of him which believeth in Jesus, Rom. iii. 26. Seek from God the enlightening influences of his Holy Spirit. Delay not: health and life may come to an end this day. Say not, "I'll believe, I'll repent, I'll turn, I'll obey some other sabbath." "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth," Prov. xxvii. 1. Act on the possibility of this being "your last sabbath."

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"BEHOLD, I STAND AT THE DOOR, AND KNOCK."

Rev. iii. 20.

BEHOLD a Stranger at the door!
He gently knocks, has knocked before;
Has waited long, is waiting still:
You use no other friend so ill.

But will he prove a friend indeed?
He will, the very friend you need;
The Man of Nazareth, 'tis he,
With garments dyed at Calvary.

Oh, lovely attitude! he stands
With melting heart and open hands:
Oh matchless kindness! and he shows
This matchless kindness to his foes.

Rise, touched with gratitude divine,
Turn out his enemy and thine;
Turn out that hateful monster, sin,
And let the Heavenly Stranger in.

If thou art poor,—and poor thou art,—
Lo! he hath riches to impart:
Not wealth in which mean avarice rolls;
Oh, nobler far! the wealth of souls.

Art thou a mourner? grief should fly:
For who should weep with Jesus by?
No terror should thy soul annoy;
No tear, except the tear of joy.

Admit him ere his anger burn,
Lest he depart and ne'er return;
Admit him, or the hour's at hand,
When, at his door denied, you'll stand.

Admit him, for the human breast
Ne'er entertain'd so kind a Guest:
No mortal tongue their joys can tell,
With whom he condescends to dwell.

Yet know, nor of the terms complain,
Where Jesus comes, he comes to reign—
To reign, and with no partial sway;
Thoughts must be slain that disobey.

Sovereign of souls, thou Prince of Peace!
Oh may thy gentle reign increase!
Throw wide the door, each willing mind;
And be thy empire all mankind.

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THE CHRISTIAN AND HIS ECHO.

True faith produces love to God and man,
Say, Echo, is not this the gospel plan?
—The gospel plan

Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?
—Both friend and foe.

But if a brother hates and treats me ill,
Must I return him good, and love him still?
—Love him still.

If he my failings watches to reveal,
Must I his faults as carefully conceal?
—As carefully conceal.

But if my name and character he blast,
And cruel malice, too, a long time last;
And if I sorrow and affliction know,
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?
—Still love and bless.

Whatever usage ill I may receive,
Must I be patient still, and still forgive?
—Be patient still, and still forgive.

Why, Echo, how is this? thou'rt sure a dove?
Thy voice shall teach me nothing else but love!
—Nothing else but love.

Amen! with all my heart, then be it so,
'Tis all delightful, just and good, I know,
And now to practice I'll directly go.
—Directly go.

Things being so, whoever me reject,
My gracious God me surely will protect.
—Surely will protect.

Henceforth I'll roll on Him my every care,
And then both friend and foe embrace in prayer.
—Embrace in prayer.

But after all the duties I have done,
Must I, in point of merit, them disown,
And trust for heaven through Jesu's blood alone?
—Through Jesu's blood alone.

Echo, enough! thy counsels to mine ear,
Are sweeter than to flowers the dew-drop tear;
Thy wise instructive lessons please me well:
I'll go and practise them. Farewell, farewell.
—PRACTISE them. Farewell, farewell.

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REASONS

FOR

NOT ATTENDING PUBLIC WORSHIP.

"OVERSLEPT myself—could not dress in time—too cold—too hot—too windy—too dusty—too wet—too damp—too sunny—too cloudy—don't feel disposed—no other time to myself—mean to take a walk—going out a few miles—tied to business six days in the week—no fresh air but on the Sundays—feel a little chilly—feel a little feverish—feel very lazy—expect to see friends—am thinking of visiting friends—have a head-ache—intend taking medicine and nursing myself to-day—was not shaved in time—don't like a liturgy, always praying for the same things—don't like an extempore prayer, cannot tell what is coming—cannot sit in a draught of air—cannot keep awake—am much better than many that go regularly—must be busy getting ready the dinner—I have been badly treated by some of the people."

Reader, have you ever breathed to yourself any one of these excuses? Do you not feel ashamed of them? Oh, avoid tampering with conscience, or trifling with your Almighty Judge. Do not add to your sin by such weak reasons for neglecting public ordinances. God gives you more than fifty sabbaths during the year, and awful will be your condemnation if those sabbaths are mispent. There are no proclamations of mercy in hell. If lost, what torment in your mind to reflect that you resided near the house of God, but for some trifling cause you would not attend! Go to the house of prayer, seek the mercy of God through that Saviour who died the just for the unjust, and you will rejoice in that gospel which proclaims: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16.

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PRECEPTS AND PROMISES.

PRECEPT.—Acquaint now thyself with God, and be at peace, Job xxii. 21.

PROMISE.—Thereby good shall come unto thee, Job xxii. 21.

PRECEPT.—This is his commandment, That we should believe on the name of his Son Jesus Christ, 1 John iii. 23.

PROMISE.—Believe on the Lord Jesus Christ, and thou shalt be saved, Acts xvi. 31.

PRECEPT.—Seek ye the Lord while he may be found, call ye upon him while he is near, Isa. lv. 6.

PROMISE.—I said not unto the seed of Jacob, Seek ye me in vain, Isa. xlv. 19.

PRECEPT.—Let us not be weary in well doing, Gal. vi. 9.

PROMISE.—For in due season we shall reap, if we faint not, Gal. vi. 9.

PRECEPT.—Live in peace, 2 Cor. xiii. 11.

PROMISE.—And the God of love and peace shall be with you, 2 Cor. xiii. 11.

PRECEPT.—Trust in the Lord, and do good, Psa. xxxvii. 3.

PROMISE.—And verily thou shalt be fed, Psa. xxxvii. 3.

PRECEPT.—Be ye merciful, as your Father also is merciful, Luke vi. 36.

PROMISE.—Blessed are the merciful: for they shall obtain mercy, Matt. v. 7.

PRECEPT.—Seek righteousness, seek meekness, Zeph. ii. 3.

PROMISE.—The meek shall inherit the earth, Psa. xxxvii. 11.

PRECEPT.—Cast thy burden upon the Lord, Psa. lv. 22.

PROMISE.—And he shall sustain thee, Psa. lv. 22.

PRECEPT.—Let Israel hope in the Lord, Psa. cxxx. 7.

PROMISE.—For with the Lord there is mercy, Psa. cxxx. 7.

Our Lord Jesus Christ has made an inseparable connexion between the precepts and promises of the gospel—between the character and the privileges of his people. If I am renewed in the spirit of my mind, and thus made humble, contrite, meek, spiritually-minded, pure, and peaceable, I shall enjoy his presence and love whilst journeying through this vale of tears, and his everlasting glory in the world above.

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TRUE WISDOM.

THROUGH GRACE,

1. I MUST believe that the Bible is the word of God. For the writers were "holy men of God, who spake as they were moved by the Holy Ghost," 2 Pet. i. 21.

2. I must feel my lost condition as a sinner, and repent of my sins. "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance," Mark ii, 17.

3. I must trust alone in Jesus Christ for salvation. For "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved," Acts iv. 12.

4. I must worship Christ as the "true God," 1 John v. 20. For he is "The mighty God, The everlasting Father, The Prince of Peace," Isa. ix. 6; "God, manifest in the flesh," 1 Tim. iii. 16.

5. I must pray for the Holy Spirit. For, "if ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him," Luke xi. 13.

6. I must adore the Father, Son, and Holy Spirit. "Go ye, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost," Matt. xxviii. 19.

7. I must be justified by faith alone. For, "being justified by faith, we have peace with God, through our Lord Jesus Christ," Rom. v. 1. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast," Eph. ii. 8, 9,

8. I must be "careful to maintain good works," Tit. iii. 8. For, "Wilt thou know, O vain man, that faith without works is dead," Jam. ii. 20. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Eph. ii. 10.

9. I must abide in Christ. For, "If a man abide not in me, he is cast forth as a branch, and is withered," John xv. 1—8.

10. I must promote the spread of the gospel, and "do good unto all men, especially unto them who are of the household of faith," Gal. vi. 10. "Go ye into all the world, and preach the gospel to every creature," Mark xvi. 15. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" 1 John iii. 17.

11. I must be inwardly born again, besides having the outward form of baptism. For, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John iii. 5.

12. I must strive ("agonize") to enter into the kingdom of heaven. "Broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," Matt. vii. 13, 14.

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"I DON'T THINK THESE THINGS HAVE MUCH TO DO WITH PEOPLE IN OUR LINE."

So said an ostler, to whom I was speaking on his habitual profanation of the Lord's day. "Have people in your line, then, my friend," I replied, "no souls? Will it be a good excuse to plead at the last day, I did not care for my soul, or seek my Saviour, because—because—I was an ostler?"

Is not this ostler's way of thinking a very common method of shuffling off the remonstrances of conscience, and helping the devil to destroy our souls? "All very just and true," the irreligious man says: "religion is a good thing;" but his secret, if not avowed "reserve," is, "but not for me, not for people in my line."

The rich sometimes think it right for their minister to talk to the poor about religion; but such conversation is by them considered to be out of place in the drawing-room. The poor sometimes say that they are too much engaged in their work to attend to the things of another world, and that such cares are more suitable to the rich, who have time on their hands. This appears to have been the ostler's thought.

The worldly-wise man talks knowingly of critical difficulties and mysteries in the Scripture. The unlearned man, too, puts away the book, saying, "I am no scholar; I am not learned."

Nay, there is not a trade which some who follow it will not consider to be especially unsuited for religious pursuits and sabbath-keeping habits. Customers must be served; patients must be visited; books must be made up; bad debts looked after; a little fresh air must be taken; visits must be paid; friends received; servants must write their letters, etc. etc. And so one and all seem to think that religion in general, and sabbath-keeping in particular, is not "for people in their line."

Reader, the writer knows not "in what line" you are engaged, but he knows this—You have an immortal soul, whatever your line may be; and that soul is stained with sin, and will be lost for ever, unless it be sprinkled with the precious blood of Christ. You will find hereafter that no calling whatever is excepted from our Lord's warning, "Except ye repent, ye shall all likewise perish," Luke xiii. 1—5. Think, then, of the value of your soul. You may be great "in your line:" but "what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark viii. 36.

Pray to God the Father that he would, for Jesus Christ's sake, give you the Holy Spirit, that so you may become a new creature in Christ Jesus, and an heir of eternal life.

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AN ADDRESS TO PARENTS,

BY THE

TEACHERS OF THEIR CHILDREN.

WE feel deeply concerned to be useful to the souls of your children; and you feel a strong desire that they may be happy; but in order that this may be the case, you must help us to bring them up in the fear of the Lord; that is, you must pray for them, and pray with them. If you answer, "I never prayed for myself, how then am I to pray for my children?" we ask, how will you, how can you, answer for this awful neglect at the day of judgment? Oh begin at once; begin to-day; kneel down with your child, and say, "Lord pardon my sins for the sake of Jesus Christ. Create in me a clean heart, O God; and renew a right spirit within me." Pray on in this way till you receive an answer. You must be born again, or die to all eternity. You often feel very unhappy, very angry, and wretched; and you feel so because your heart is wicked, proud, sinful; opposed to God, to holiness, and your own happiness. Now you will never be right till you obtain peace with God through our Lord Jesus Christ. Again, you must take your children to the house of God. Many parents take their children to the gin-shops and public-houses, where they hear all manner of bad words, and see their fathers and mothers act shamefully, and not like those that must give account of themselves to God. It is owing to these sins that we have so many wicked boys and girls around us, and that many of the people die in such a miserable way. You know these things are true; and you must die in the same hopeless manner, except you repent and turn to God. You have had many calls, many seasons of sickness and want; your sufferings have been great, but they are nothing to the pains of hell. Shall these warnings be lost upon you? Do you wish to die in sin, to be shut out of heaven, and shut up in the bottomless pit for ever? You say, "I hope not;" but your hope will be vain, if you do not turn to God. Many go on till death without repenting of their sins. Do not let Satan deceive you in this way to your eternal ruin. We want to do you good; we cannot bear to see you so wretched. God does love you; Christ died for you; the Holy Spirit strives with you; you may be happy in this world and in the world to come. Seek the mercy of the Lord now while it is called to-day. Lead a new life; and may the Lord give you his blessing, and life for evermore.

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A FEW WORDS TO THOSE WHO PROFESS TO WORSHIP GOD.

Is it the God revealed in the Bible you worship? It is not sufficient for man to be sincere or earnest in his worship, if he is in error in regard to the object of worship. Such an error is fatal. Thousands of nominal Christians are, in their ignorance, worshipping an unknown God: a God whose character differs greatly from that of the God whom the Bible reveals: and all such worship is vain and profitless. The God of the Bible is "God in Christ, reconciling the world unto himself, not imputing their trespasses unto them!" 2 Cor. v. 19.—A God of infinite holiness and infinite love; who freely forgiveth the iniquities of all who, believing that Christ hath put away sin by the sacrifice of himself, come unto Him.

If the God you worship be viewed as one who will allow you to come near to him, and to rejoice in him, on account of some acts or service, or supposed merit of your own, be assured yours is not the God of the Bible. The death of Christ has for ever removed every obstacle to the sinner's coming to God, except his own unwillingness to come; and now God is calling upon every one to whom the gospel is known, to draw near at once, and to drink of the living water; to draw near at once, and eat of the rich provision which is already spread out: to draw near at once, and rejoice in God, as the God of his salvation—the God who freely giveth him eternal life in his Son, 1 John v. 11. Be not deceived in so important a matter: your outward observance of the forms of religion will avail you nothing, if you do not come unto the Father through the Son, John xiv. 6.

If you are conscious that you have hitherto been a Christian only in name—a worshipper of an unknown God—be persuaded to listen to these few words, which proclaim to you the glad tidings of the gospel, the message of reconciliation; and draw near now, draw near at once to the God of the Bible, by the new and living way of access—God's dear Son. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely," Rev. xxii. 17.

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A FEW WORDS TO THOSE WHO DESIRE TO WORSHIP GOD

[illegible]

INVITATION TO YOU.

ARE you a sinner? If you are, whither should you go but to the "Lamb of God, which taketh away the sin of the world?" John i. 29. Have you a soul? If you have, whither should you go but to the Saviour of souls? Is there a life to come? If there is, whither should you go but to Him who only hath the words of eternal life? Is there a wrath to come? If there is, whither should you go, but to Him who only can deliver from "the wrath to come?"

And will He not receive you? If He yielded himself into the hands of those that sought His life, will He hide himself from the hearts of those that seek His mercy? If He was willing to be taken by the hand of violence, is He not much more willing to be taken by the hand of faith? He that died for thy sins, will He cast thee off while mourning over them? Oh! come; I beseech you, come to him, and He will give you life. He will give you rest. He will receive you. Knock, and He will open unto you. Look to Him, and He will save you. Did ever any come to Him for a cure, and go away without it? "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely," Rev. xxii. 17.

Thou desirest to find something in thyself, yet thou findest nothing but what thou hast reason to be ashamed of: yet let not this hinder, but further thy coming. Come as thou art; come poor, come needy, come empty, come wretched; only come, only believe. His heart is free, His arms are open; it is His joy and crown to receive sinners.

Art thou willing? He never was unwilling to save thee.

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HINTS FOR DAILY PRACTICE.

1. Come by faith to the blood of Christ that all your sins may be pardoned. Lev. xvii. 11; Heb. ix. 14, 22; Eph. i. 7; ii. 13; 1 Pet. i. 19; 1 John i. 7.

2. Seek by prayer the help of the Holy Spirit. Luke xi. 13; Rom. viii. 26, 27; Gal. v. 22, 23; Eph. ii. 18; James iii. 17.

3. Try to recollect continually that God is always present, knowing every thought you think, hearing every word you speak, and observing every thing you do. Prov. xv. 3; Psa. cxxxix. 2—4, 12; Ezek. xi. 5; Heb. iv. 13.

4. Live upon Christ as the life-giving root of all true holiness. John vi. 47—58; xv. 4—8; Col. ii. 3—9.

5. Before you speak, ask these three questions:—Is what I am going to say true? Is it useful? Is it kind? Psa. cxx. 2; cxli. 3; Prov. xv. 1, 2; Eph. iv. 15, 25, 29, 31, 32.

6. Pray for a calm and thoughtful state of mind, trusting always in the Lord, for you know not what a day may bring forth. Job xxii. 21; Isa. xxvi. 3, 4; Hag. i. 5; Matt. xi. 29; John xiv. 26, 27; Phil. iv. 5—7; Jas. i. 2—7.

7. Remember, if religion has done nothing for your temper, it has done little for your soul, and see, therefore, that your temper be kind, merciful, cheerful, meek, and affectionate. Rom. xiii. 10; James i. 26; 1 Pet. iii. 8—11.

8. Work while it is called to-day for the glory of God, and the good of men. John ix. 4; 1 Cor. x. 31; Gal. vi. 10.

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THE INVITATION ACCEPTED.

"Him that cometh to me I will in no wise cast out."—JOHN vi. 37.

JUST as I am—without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee—
O Lamb of God, I come!

Just as I am—and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot—
O Lamb of God, I come!

Just as I am—though toss'd about
With many a conflict, many a doubt,
With fears within and wars without—
O Lamb of God, I come!

Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in thee to find—
O Lamb of God, I come!

Just as I am—thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe—
O Lamb of God, I come!

Just as I am—thy love unknown
Has broken every barrier down;
Now, to be thine, yea, thine alone—
O Lamb of God, I come!

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SUNDAY CRIES.

My fellow Sinner—Receive kindly a few words which are addressed to you in kindness. As they must be few, so they will be plain, and ought not to give offence. They may tell you that which you have not thought of, though it is true. Most men try to hide their sins; you boldly proclaim yours. Through street and lane do you openly announce yourself a sabbath-breaker. Through street and lane do you openly invite others to partake of your sin. Sinful practices harden the conscience, therefore you may not be aware of it; but you are indeed far gone in wickedness; for you are imitating the devil himself, who "walketh about, seeking whom he may devour," 1 Pet. v. 8. You are undoubtedly working for him, for he makes use of you to tempt others to sin. While the servants of Christ are resting and worshipping God, you are working. The devil is a hard master. "Rest," saith the Lord, "Rest on the sabbath." "Work," urges the devil; "work, slave!" Yes! sinner, while you thus act you are one of the devil's slaves! Oh, how sad is your condition! If you continue to work for Satan here, you will never have rest: for in that place to which every sabbath-breaker goes, who dies without repentance and without coming to Christ for pardon, "they have no rest day nor night.—The smoke of their torment ascendeth up for ever and ever," Rev. xiv. 11. Take warning then. "Flee from the wrath to come," Matt. iii. 7. "Behold the Lamb of God," John i. 29. Christ is a Saviour—he saves "his people from their sins." Pray to him to save you; his yoke is easy and his burden is light; make a trial of it in honest sincerity, and you will find it so. Give to your body that rest it requires, but of which the devil is robbing you. "Remember the sabbath-day, to keep it holy," Exod. xx. 8. Go to the house of God. "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 31.

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GOOD TIDINGS OF GREAT JOY TO ALL PEOPLE.

READER,—Whosoever you are, if yet standing aloof from God—there is nothing, be assured, between you and the enjoyment of his pardoning mercy, in the free, full, and everlasting remission of all your guilt, but either your own indifference about it, or your unwillingness to receive it in God's way. You are harbouring false and unworthy thoughts of him, you are even making him a liar, if you are fancying any unwillingness on his part to bestow it. He has told you himself that he "delighteth in mercy." The unwillingness is on your part, not on his. "As God is true," his word to you "is not yea and nay." There is perfect sincerity in it, and unfailing faithfulness. Let the gift of his Son be to you, as it is to all, a sure pledge that he will receive graciously, and with Divine joy, every sinner that comes to him. But no sinner must presume to come in any way of his own devising. He whose sole right it is, has prescribed the way. The declaration has come from the lips of the Mediator himself, "I am the Way—no man cometh unto the Father but by me." But while no man can come to the Father but by him—it is equally a truth that by him every man may come. The proclamation is to all. It has no exceptive clauses. Wherever we find a man, we find a sinner; and wherever we find a sinner, we find one to whom we may present God's message of mercy, God's "word of reconciliation," and say, "Believe in the Lord Jesus Christ, and thou shalt be saved."

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WE CLING TO THEE.

O Holy Saviour! Friend unseen,
Since on thine arm thou bidst us lean,
Help us, throughout life's changing scene,
By faith to cling to Thee!

Bless'd with this fellowship divine,
Take what thou wilt, we'll not repine;
For as the branches to the vine
We only cling to Thee!

Though far from home, fatigued, opprest,
Here we have found a place of rest;
As exiles still, yet not unblest,
Because we cling to Thee.

Without a murmur we dismiss
Our former dreams of earthly bliss,
Our joy, our consolation, this,
Each hour to cling to Thee.

What though the world deceitful prove,
And earthly friends and hopes remove,
With patient uncomplaining love
Still can we cling to Thee.

Though oft we seem to tread alone
Life's dreary waste, with thorns o'ergrown,
Thy voice of love, in gentlest tone,
Whispers, "Still cling to me."

Though faith and hope are often tried,
We ask not, need not, ought beside,
So safe, so calm, so satisfied,
The souls that cling to Thee.

They fear not Satan nor the grave
They know thee near, and strong to save,
With thee all danger they can brave,
Because they cling to Thee.

Bless'd is our lot whate'er befal,
Who can affright or who appal—
Since as our strength, our Rock, our all,
Jesus! we cling to Thee.

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A WORD OF WARNING.

STRANGER! This meets you on your way to eternity—an eternity of happiness or woe. To which of the two are you going? The question is a solemn one. O fellow-sinner, put it not away. Has conscience answered the question already, whether you would or no? Is there a voice within making you tremble:—"If I die as I am, I shall be lost for ever!" Perhaps your only comfortable moments are when you can get the thoughts of God and eternity out of your mind.

"HE THAT BELIEVETH NOT SHALL BE DAMNED," Mark xvi. 16. "EXCEPT YE REPENT, YE SHALL ALL LIKEWISE PERISH," Luke xiii. 3. These are the words of the Lord Jesus Christ, who is soon to be your Judge. Look at them; they are plain words. Do you wish they were not true? Sinner, they *are* true, and you cannot change them. So then, if they are true, and if you die without Christ, you are lost! Does it not come to this, that the only hope you have of escape from wrath, is that God will not keep his own threatening? In the words of the apostle, you thus "make him a liar." O sinner, shudder at such madness! Will you risk your eternity on this?

But is there hope? Has God any mercy for an enemy like you?—Yes. Here again are the words of Him who is to judge you: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," John iii. 16. Have you heard this before? You were a perishing sinner when you first heard it. It was because you were perishing God sent you this message, to tell you how you might be saved; and if you have not come to Christ, you are the same perishing sinner still. Believe on him *now*, and you have God's sure word for it that you shall be saved.

Dear fellow-sinner! you have been clearly warned. You have been warned of a coming wrath, and offered a present salvation. Remember, if you live unconverted, from this moment forward you know where you are going, and if you perish your blood will be upon your own head. You will remember, when you are lifting up your eyes in torment, that you fought your way to hell in the face of a full and free salvation, offered to you by a loving God.

Oh that the Almighty Spirit would fix these solemn truths in your heart, like an arrow which you cannot remove, and give you no rest till you have fled to CHRIST for refuge from the wrath to come!

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O Lord, in my time of need look upon me, and forgive my sins. Grant me thy Holy Spirit; teach me to think of thee, and teach me to pray, for Jesus Christ's sake. Amen.

O Lord, I have nothing of my own to plead; I am a ruined, dying sinner. Yet, for Christ's sake, have mercy on me. May thy Holy Spirit enlighten my dark mind, and by his power move my hard heart to repentance. Amen.

O Lord, my sins have been as scarlet, but do thou make them as white as snow; they have been red like crimson, but do thou make them as wool; since Christ, the Lamb of God, died to take away the sin of the world. Amen.

O God, for Jesus Christ's sake, give me thy Holy Spirit. Amen.

[178.]—Printed for the Religious Tract Society, and sold at 56, Paternoster-row.—Price 6d. per 100.

O LORD, may I be humbled in heart under this affliction. May thy Holy Spirit create in me a clean heart, and make me holy, for Christ's sake. Amen.

O LORD, give me patience under suffering, and refresh my soul with thy truth, and assist me in my weakness to look to Jesus, that I may be saved from my sins, for his sake. Amen.

O LORD, be merciful to me a sinner, and comfort my soul under trouble with thy word, and sanctify me through thy truth, for Christ's sake. Amen.

O LORD, give me a firm trust in thee; and enable me to be cheerfully resigned to all that thou mayest see good to do unto me, for Jesus Christ's sake. Amen.

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SHORT PRAYERS BEFORE READING THE SCRIPTURES.

O Lord God, grant me the gift of thy Holy Spirit, to enlighten, to purify, and to rule my heart, for Christ's sake. Amen.

O Lord, grant that thy blessed word may make me wise unto salvation, through faith which is in Christ Jesus. Amen.

O Lord, help me to meditate on thy word, and enable me to believe it, and to practise it, for Christ's sake. Amen.

O Lord, may thy word dwell in me richly in all wisdom; pour the light of thy Holy Spirit into my heart; enable me to understand thy word, and constantly to meditate upon it, for Christ's sake. Amen.

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SHORT PRAYERS FOR GRACE.

O Lord God, pardon all my sins, give me true repentance, and grant me faith, for Christ's sake. Amen.

O Lord God, for Christ's sake, teach me, by thy Holy Spirit, to feel my need of a Saviour, and to know Jesus Christ thy dear Son, whom thou hast given to be our Saviour. Amen.

O Lord God, grant me thy Holy Spirit, that I may be born again of the Spirit, and be a new creature in Christ Jesus. Oh may I know that the blood of Jesus Christ thy Son cleanseth from all sin. Cleanse thou me, and I shall be clean. Amen.

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VISIT TO A COTTAGE.

BY A LADY, IN A LETTER TO A FRIEND.

On entering a house, I found an intelligent-looking woman, very busy, with three little children around her. Her attention was soon arrested, and having set a chair for me, we both sat down, and her eyes were fastened upon me as I began to speak of her soul. To my surprise and delight she sobbed out, "Ah, I was up at the Hall once, and Mr. —— read about the poor heathen worshipping crocodiles, and all manner of foolish things; and that seemed very shocking, but they are not half so bad as I am, for they do worship something, and I worship nothing."

Finding her really burdened with a sense of sin, I said, "I have a message from God to you, and I think you will find he is addressing you by name." I then read Matt. xi. 28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." She said, "Ah, that's to me, sure enough, for I am indeed weary and heavy laden." I read Isaiah xl. 1, 2: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Her look was so eager and expressive, that I hardly knew whether she was fully entering into the passage, or waiting for a comment upon it; and though I do not like to gild gold, I was so anxious to deliver a full gospel, that I added, "Now, if you owed an immense bill at the shop, and had nothing to pay, and I stood your friend, and went and paid it all off, ay, and even double to what you owed, should you be in any further trouble about your debt?" "Oh, I take your comparison; no, I should be in no further trouble about the debt, but I should be in a deal of trouble to think how I should ever make you amends."

Never before did I hear so sweet and so simple an application of gospel doctrine, so straight and short a cut to the true morality which is learned at the cross of Christ. "Blessed trouble, my dear friend," I exclaimed, "may we all feel it more and more! I could almost suppose there would be such a happy trouble as this in heaven itself. What shall I render unto the Lord for all the benefits he has conferred upon me? What? why just receive more; take the cup of salvation, and call upon the name of the Lord."

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"ACCEPTED IN THE BELOVED."

EPH. i. 6.

The wanderer no more will roam,
The lost one to the fold hath come,
The prodigal is welcomed home,
O Lamb of God, in thee!

Though clothed with shame, by sin defiled,
The Father hath embraced his child,
And I am pardoned, reconciled,
O Lamb of God, in thee!

It is the Father's joy to bless—
His love provides for me a dress,
A robe of spotless righteousness,
O Lamb of God, in thee!

Now shall my famished soul be fed,
A feast of love for me is spread,
I feed upon the children's bread,
O Lamb of God, in thee!

Yea, in the fulness of his grace,
He puts me in the children's place,
Where I may gaze upon his face,
O Lamb of God, in thee!

I cannot half his love express,
Yet, Lord, with joy my lips confess,
This blessed portion I possess,
O Lamb of God, in thee!

It is Thy precious name I bear,
It is Thy spotless robe I wear,
Therefore, the Father's love I share,
O Lamb of God, in thee!

And when I in Thy likeness shine,
The glory and the praise be Thine,
That everlasting joy is mine,
O Lamb of God, in thee!

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A FISHERMAN'S OPINION;

IS IT RIGHT?

A SCRIPTURE reader being in a sea-port town, was talking with a fisherman, who seemed to know but little about God's word; but as he was willing to hear, the reader read to him Psalm cvii. from the 22nd to 32nd verse, about those "that go down to the sea in ships, that do business in great waters," and said, "How grateful those who are engaged on the sea ought to feel towards God for his mercy in preserving them amidst its trials and dangers!"

The fisherman said, "Ah, that is true. He does preserve us wonderfully, and yet, sir, I do not think there is a wickeder set of men any where than fishermen are."

The reader answered, "However wicked they are, it is a mercy to know that God has opened a way of pardon for the guilty through the death of his dear Son, who took upon himself our nature, obeyed God's law, and died on the cross, the just for the unjust, to bring us to God; and now all who repent of their sins, and believe on the Lord Jesus, shall not perish; but have eternal life."

Is the reader of this paper a fisherman? Is your brother fisherman's opinion right? Are you really a wicked set of men? Perhaps it is the case; and it may be true that there is among you much of swearing, and drunkenness, and forgetfulness of God. Perhaps very few of you ever go to the house of God; while yet you spend many an hour at the public house, and in other ways which will give you no pleasure in the dying hour. But judge yourself in this matter; how do matters stand between you and your God? If conscience condemn you, if you feel you are not fit to meet God, why should it be so any longer? There have been some good fishermen. Peter, and James, and John, the apostles of Christ, were all fishermen; but they forsook sin, followed Christ, and became fishers of men; why should you not be like them, new creatures in Christ Jesus? you may through grace become so by trusting in Him.

Consider these four things:—

First, that you have a never-dying soul. Take your Bible, and read, Gen. ii. 7; Ezek. xviii. 4; Matt. xxv. 46; and Rev. xiv. 11.

Secondly, that the present time is the only certain time you have to prepare for eternity. Read Isa. lv. 6; 2 Cor. vi. 2: and weigh well the solemn warning, Prov. i. 24 to the end of the chapter.

Thirdly, that Christ is able and willing to save you, however careless and wicked you may have been, if you repent, and believe in Him. Read Isa. i. 18; Ezek. xxxiii. 11; Matt. ix. 12, 13, and xi. 28; 1 Tim. i. 15; and Heb. vii. 25.

Fourthly, that the day of reckoning and of judgment will come There is but a step between you and death. Read Isa. xl 6, 8; Rom. xiv. 12; 2 Cor. v. 10; Rev. xx. 11 to the end of the chapter.

Now do not cast away this little paper as a matter of no moment, but think over it; yea more, pray over it. You ought to do so; it contains solemn truths, and is written with a sincere desire to do you good. May God in his mercy bless it to your soul, so that by his grace your heart may be changed, and by believing in Christ your soul may be saved.

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A PRESBYTERIAN'S OPINION:

IS IT RIGHT?